Christian Life

MARCH • 1954

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DUBUQUE, IOWA

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢

SUNDAY SCHOOL CONTEST RESULTS

Official announcement of winners, prizes in special section. Turn to page 41.

In the **NEWS**

★ Reds Renew War on Churches
★ Paganism on Rise

SPRING MUSIC ISSUE

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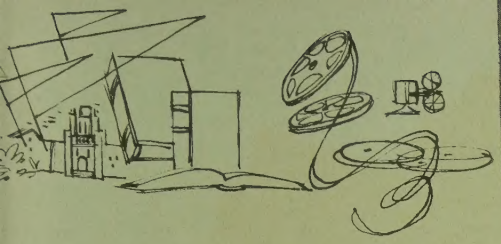

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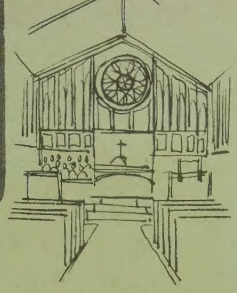
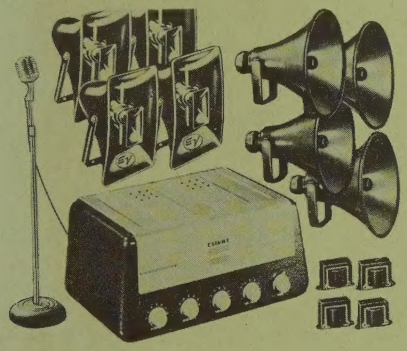


For further information on this projector, check item 3117-B on next page.

'Super-Power' Public Address Amplifier

The varied activities of the church are often dependent upon a public address system to meet its audio difficulties.

The Allied Radio Corporation of Chicago is offering the Knight 80-Watt Public Address Amplifier, a "super-power" unit, for the church's needs.



For further information on Public Address System, check item 3117-A.

In addition to the conventional uses within the church edifice, the unit is excellent for tower broadcasting of recorded chime music. It has exceptional range quality. When used with the trumpet-type speakers its coverage is 260,000 square feet or an audience of 40,000 people. Either the trumpet or projection-type speakers may be used, depending upon the acoustical needs.

The sturdy case of the amplifier is made of welded steel with die-drawn ends for extra strength, and is finished in two-tone gray enamel. Size is 8⅜" high, 17" wide and 11¼" deep.

Crisp, faithful reproduction of music and speech is assured by the extended range response and tone controls. High quality components are used throughout. Ruggedness as well as fidelity and power is emphasized.

The amplifier is supplied with plugs for microphone and speaker jacks.

Additional details and a complete catalog of electronic equipment are supplied without charge.

New Sound Slidefilm Device

Something practical for the audio-visual program of the church has been discovered in the new sound slidefilm projector, the "Micromatic."

This projector uses long-playing records to give an uninterrupted, fully automatic 22-minute presentation. The record synchronizes with the slides, providing an error-proof device which may be used by novice and skilled operator alike. Thus, lessons or messages can be prepared and then distributed for wide and repeated use without fear of omission or distortion.

The entire equipment—including high quality amplifier, record player, 300 watt strip-film projector, films, record and screen—fits into a portable container no larger than a salesman's briefcase.

FOR MORE INFORMATION . . .

✓ Place a check mark alongside products and services on which you want specific information.

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Pictures on the screen are changed faster than eye winks by a "Synchrowink" film advance. This mechanism is activated electronically by low frequency signals cut into the record, but inaudible to the human ear.

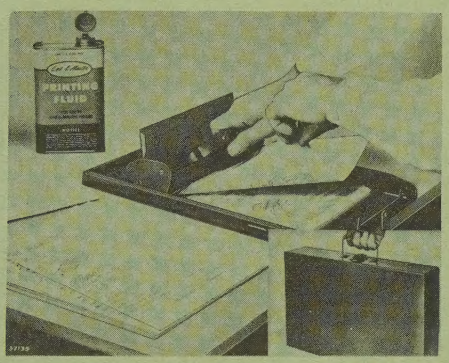
A pushbutton device converts the machine into use for non-automatic sound slidefilm or silent filmstrip.

Additional flexibility is provided by an exclusive "microflex" tone arm which plays both standard and micro-groove up to 16 inches without cartridge turnover or any other type of adjustment.

For further information from the DuKane Corporation, check item 3117-B.

Portable Spirit Duplicator

Even the stringent budget of the smallest church and Sunday school can afford the Master Portable Spirit Duplicator.



For further information on Portable Duplicator, check item 3117-C below.

The keynotes of this duplicator are: trouble-free operation, simplicity and low cost. Like other duplicators, it is clean, always ready to use, and requires neither stencils, inks or gelatin. It will print a sheet 8½" x 11" or smaller, yet weighs only 12 pounds and can be carried about like a portable typewriter.

To ready the duplicator for operation, just fill the reservoir with clear, clean fluid, clamp the master in place and print.

It is easy to operate. Just insert the paper and pull the roller head across. When you're through, it doesn't need cleaning.

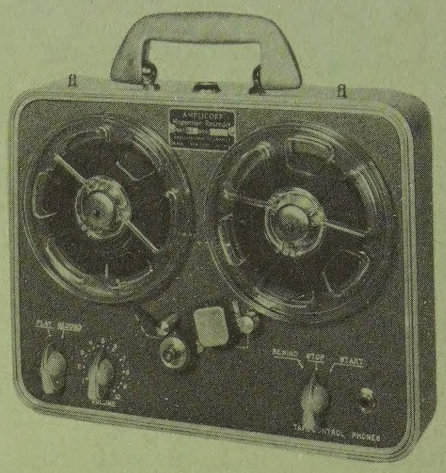
Besides its use in making church bulletins, forms and notices, there are other suggestions which the Master Addresser Company will be happy to send you upon request. Check Item 3117-C.

Portable Magnetic Tape Recorder

For the missionary in a region deprived of electric power a portable tape recorder is a valuable instrument. This is his medium for sending messages home and an indispensable aid in the difficult task of learning a new language.

The Flyweight Magnemite, an 8 lb. weathertite, magnetic tape recorder is designed for just such rugged field use. It may also be used under milder circumstances in the many other varied mission and church activities.

The Magnemite employs a fly-ball, governor-controlled electric motor which assures constant speed during the full life of the motor batteries. A built-in indicator shows when the batteries should be replaced. It operates continuously for 25 hours. A supplementary set of inexpensive batteries will last 100 operating hours.



For further information on tape recorder, check item 3117-D below.

A triple shielded motor with built-in noise suppressor assures freedom from hash. Long life brushes and ball-bearing construction guarantees minimum maintenance.

Special miniaturization techniques are used in the construction of the recording amplifier to attain compactness without sacrificing efficiency.

The Magnemite is constructed of anodized light aluminum alloy.

The Amplifier Corporation will be happy to send you complete technical specifications and prices. Check item 3117-D.

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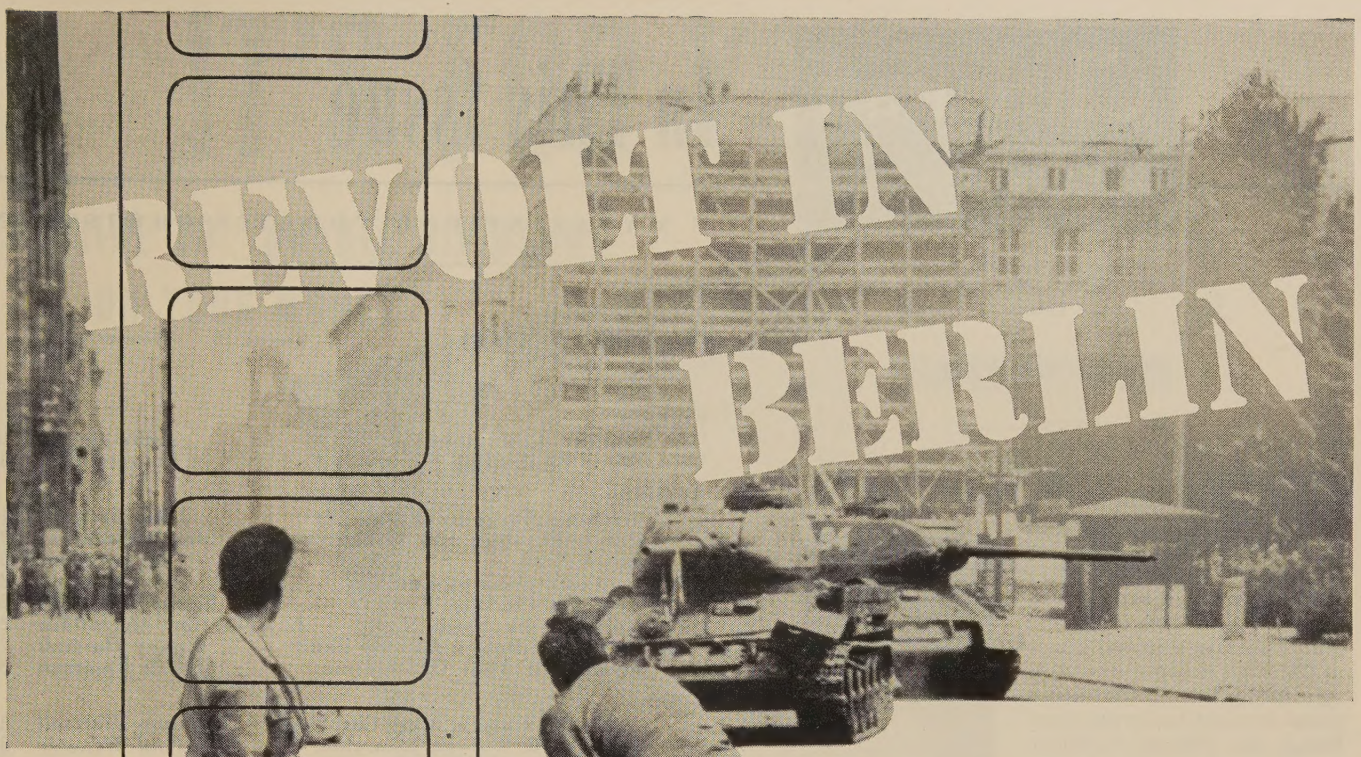
REVOLT IN BERLIN



Revolt flares in East Berlin . . . angry mobs defy Russian machine guns with cobblestones . . . thousands daily flee the Communist terror to West Berlin . . . American food parcels —and Bibles too—are torn from the hungry, oppressed masses.

Enmeshed in the tumult of Berlin, island of freedom behind the Iron Curtain, Communist-minded Erika Reiner finally realizes that Christianity is the only answer!

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism

MARCH • 1954 *Volume* 15 *Number* 11

THIS MONTH

With the publication in this issue of Part I of Argye Briggs' "'Cause I Love Jimmy," CHRISTIAN LIFE continues its reputation for giving its readers the best in Christian fiction.

The name of Argye Briggs is well known to the majority of evangelical Christians. Her novel, *Root Out of Dry Ground,* made secular book clubs and publishers take a second glance at Christian fiction a few years ago. Evangelists rejoiced that a sound fictionist had at last penetrated the hitherto forbidden chambers of the best-selling novelists. To prove that *Root Out of Dry Ground* was no freak, Mrs. Briggs has since written *This, My Brother* and *The Hem of His Garment.*

MRS. BRIGGS

A native Texan transplanted in Oklahoma, Argye Briggs has given all her writings a down-to-earth, homey approach which captivates her readers.

"'Cause I Love Jimmy" is one of those stories with a light touch but with deep feeling.

Stretching back over 11 years, CHRISTIAN LIFE fiction has continued close to the heart of the readers. Such well-known authors as Bernard Palmer, Sallie Chesham, Bryan Baker and Dorothea Goodrich Boyd have become household names to our fiction fans.

Readers have told us how problems in their lives were worked out as they followed the solution to a short story plot. Others have expressed deep appreciation for the spiritual aid that fiction had given them.

And no less an authority than William Makepeace Thackeray, who wrote some acceptable fiction himself, said, "Fiction carries a greater amount of truth in solution than the volume which purports to be all true."

COVER: That's a French horn, and the girl behind it is Sharon Hillstrom of the Chicagoland Youth for Christ Band. Sharon has been tooting the French horn for the Chicagoland Youth for Christ rallies every Saturday night since last May. The band, now directed by former Word of Lifer Bill Fasig, was founded ten years ago. Fasig himself is an alumnus of the original band.

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NEXT MONTH

What's being done about America's thousands of dying rural churches? Perhaps more than you realize! Next month Wes Hartzell tells how evangelical denominations and independent organizations are opening up closed churches and starting new ones in out-of-the-way communities.

God has no grandchildren! Either you know Christ first-hand, or you don't know Him at all. That's the gist of the soul-searching article by Vance Havner, written in his own inimitable style in next month's CHRISTIAN LIFE. You can't afford to miss this thought-provoking article.

Need new ideas for VBS this year? Have any problems left over from last year's VBS that still aren't answered? Then watch for next month's Church and Sunday School Management section. CHRISTIAN LIFE brings you the advice of top authorities to help make your VBS a success.

CHRISTIAN LIFE March, 1954

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Volume 15 Number 11

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1860 Broadway New York 23, N. Y.

READERS WRITE

Masterpiece of Omission

The article "How Big Is Gospel Radio?" proved to me as one masterpiece of omission! The statement, "Only the larger broadcasters appear on the following report, however we will gladly furnish information on smaller gospel broadcasters," provoked thought. I noted in particular the omission of a few "smaller" broadcasters such as Oral Roberts ABC Network broadcasts; Dr. Thomas Wyatt, ABC Network World-wide broadcasts; Dr. Harold Jefferies, "Voice of Faith," Mutual Pacific Coast Network broadcasts, "The Morning Thought," daily religious Southern Network broadcast, etc. On the large page map on pages 24 and 25 you list gospel radio stations in the United States. The direct omission of the pioneer church broadcasting station on the Pacific Coast, radio station KFSG, the third oldest radio station in southern California is again regrettable. . . .

Urbana, Ill. GEORGE E. HAHN, *Pastor*
The Foursquare Church

* * *

The January issue of CHRISTIAN LIFE is on my desk this morning, and surely I express the feelings of many, many people when I say that you are doing a great service in publishing this magazine which is meeting a real need. Since I am in advertising work, mostly radio, I was most interested in the article, "How Big Is Gospel Radio?" First, I was surprised to find such a large report, and then I was more surprised to find that one of the three or four largest gospel programs was not included. I refer to the "Wings of Healing" broadcast, Dr. Thomas Wyatt, minister. This program is nationwide on both ABC and Mutual every Sunday.

Portland, Ore. DOROTHY LONG
Century Advertising Agency

* * *

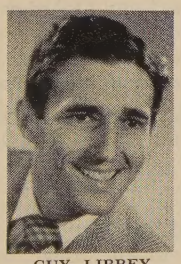
Your article in the January issue overlooked the original "Back Home Hour" which celebrated its 25th year of broadcasting last July. Broadcasting over 50,000 watt WDGY in the Twin Cities, KTOE in Mankato, KWLM in Willmar, KDMA in Marshall and KMHL in Montevideo, the late Sunday night program qualifies on a basis of mail response, scope of audience, length of time (one hour), quality of presentation, number participating as a "major" broadcast. At various times the program has been broadcast over the nation. . . . The listener pulse, too, should show the popularity of our telecast, "Five Minutes to Twelve," which will extend in February from a once a week spot to daily (except Sunday) witnessing of the Word of God over channel 11—318,000 watts power. Our objective is to reach the unsaved with the Gospel of Jesus Christ, not to minister to the Chris-

Christian Life Evangelists

DOUGLAS ROE

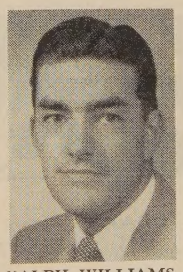
YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During March they may be heard at the following places.

← Bridgewater Baptist Church, Montrose, Pa., Mar. 7; Campbell Ave. Baptist Church, Windsor, Ont., Mar. 21 - 28.


GUY LIBBEY

← First Baptist Church, Caruthers, Calif., Feb. 21 - Mar. 7; Fort Collins, Colo., last two weeks in March.

Christian & Missionary Alliance → Church, Wagner, S. D., Feb. 24 - Mar. 7; Bethel Community Church, Boone, Iowa, Mar. 10 - 21; Norwoodville Community Church, Des Moines, Iowa, Mar. 24 - April 4.


RALPH WILLIAMS

Calvary Baptist Church, Portsmouth, Ohio, Mar. 2 - 7; Newburg Baptist Church, Jones, Mich., Mar. 9 - 14; First Baptist Church, Morenci, Mich., Mar. 17 - 28; First Baptist Church, Eaton Rapids, Mich., Mar. 30 - Apr. 4. →

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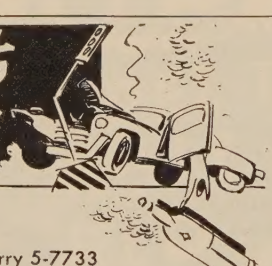

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tian. The thousands of "salvation cards" and testimonials we have received from listeners and viewers bear witness to the effectiveness of the broadcasted Word of God. In these days when the networks and stations keep their facilities closed to the Gospel preaching, we thank God for the favor and cooperation we receive from the station owners and managers.
Minneapolis, Minn. PAUL RADER, *Pastor*
River-Lake Gospel Tab.

* * *

I have just been looking over the article "How Big Is Gospel Radio?" It was a big undertaking and I congratulate you on it. However, there is a point I should like to call to your attention. The article simply states concerning free time, "Although radio time is furnished free of charge to the National Council of Christian Churches, gospel radio must buy its own time." No mention is made of the fact that time is also given free of charge to the American Council of Christian Churches. . . . In 1953 the A.C.C.C. had 9,900 15-minute broadcasts from coast to coast with no time purchased.
Baltimore, Md. ARTHUR G. SLAGHT
American Council of Christian Churches

* * *

In the January issue of CHRISTIAN LIFE you listed our program in the article "How Big Is Gospel Radio?" We appreciate this, but you gave our address as, "Cleveland, Tenn." It should be Livingston, Tenn.
Livingston, Tenn.
HENRY C. GEIGER, *Treas.*
Children's Gospel Hr.

■ *Sorry we slipped.*—EDS.

* * *

I was much pleased with your article "How Big Is Gospel Radio?" I was rather disappointed, however, that you omitted two of my favorite broadcasts, "The Lutheran Hour" of St. Louis, Mo., and the "Gospel of Grace," with Pastor J. C. O'Hair of Chicago, Ill.
Arcola, Ill. J. W. CUMMINGS

Switch

The January issue of CHRISTIAN LIFE has just arrived and, in looking over our ad on page 80, we find that the pictures for "I Beheld His Glory" and "Pilgrimage Play" have been switched.
Glenside, Pa. HARRY G. BRISTOW, JR.
Christian Youth Cinema

■ *This is one time when turn about isn't fair play. Thank you for calling it to our attention.*—EDS.

Appreciated

I have just finished reading your article "Improve Your Broadcasting" and appreciated it very much. We have two radio stations in our town so occasionally get a chance to be on the air.
Sturgeon Bay, Wis.
NEAL FLOBERG, *Pastor*
First Baptist Church

* * *

Your article on "Improving Your Broadcasting" in the current issue is of special interest to me because I am about to enter the field on an F M circuit.
Elmira, N. Y. C. WELLINGTON HARDY
Southside Baptist Church

Hearty Thank You

Having enjoyed your magazine at intervals ever since you began publishing it, I want to say a hearty "thank you" for the helps we've enjoyed so many, many times.

Toledo, Ohio — MRS. VIRGINIA JONES

Shame

I'm sorry to see you selling or displaying "life size" nativity scenes in your December issue. Shame for following the Catholics and their ideas.

Lincoln, Nebr. — NANCY PATETE

Shocking Crime

I received the January 1954 issue of CHRISTIAN LIFE today. After reading the article by Mr. Jarvis, "Crime of the Century," I could not resist the impulse to write you. . . . Although this article speaks mainly of Japan and India, the same situation is to be found everywhere. It is a thing which breaks the heart and tries the soul of missionaries. In fact, it almost causes them to lose faith with their Christian brethren.

Nogales, Ariz. — MARY E. WALDEN

* * *

I am a missionary under Baptist Mid-Missions from French Equatorial Africa, now on furlough, having served two terms on the field. I think the article "Crime of the Century" is one of the best missionary articles I have read. . . . I am shocked at the lack of interest and burden that Christian people have for missions today. I believe America has the opportunity now to get missionaries out to open fields. If they fail to do this many doors will be closed.

Pierson, Mich. — MARY ELLEN VER BURG

* * *

I have just read your article, "Crime of the Century," and agree with you completely. I am often impatient at the complacency of our church people.

Genesee, Ill. — MRS. RAY WILLIAMS

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organization at the addresses listed below.

The Child for Christ Crusade is sponsoring city-wide conventions: March 1-3 in Prince Albert, Sask.; March 4-6, Saskatoon, Sask.; March 8-10, Caronport, Sask.; March 11-13, Moose Jaw, Sask.; March 15-17, Swift Current, Sask.; March 18-20, Lethbridge, Alta. Write: 613 Leeson and Lineham, Calgary, Alta., Canada.

The Christian and Missionary Alliance Church: 60th Bible and Missionary Convention, March 14-21, Carnegie Hall, Pittsburgh. Services morning, aft. and eve. daily. Write: Rev. K. C. Fraser, 709 Union, Pittsburgh, Pa.

Wesleyan Meth. Church of Amer. Meeting of Marion College Area Conf. Presidents, March 9-11, Marion, Ind. Meeting of Miltonvale College Area Conf. Pres., April 6-8, Miltonvale, Kans. Write: 330 E. Onondaga St., Syracuse 2, N.Y.

Scripture Press Conventions and Workshops: Feb. 27-March 4, Charlotte, N.C.; March 13-14, La-Crosse, Wis.; April 5-6, Lorain, Ohio; April 11, Pana, Ill.; April 22, Bristol, Pa.; April 23, Mt. Ephraim, N. J.; April 24, Lancaster, Pa.; April 26, Philadelphia, Pa.; April 27, Wilmington, Del.; April 30, Doyleston, Pa. END

It Proved a Blessing to This Missionary . . . .

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"What a wonderful surprise for me when I returned from a long trip—unexpected ICE WATER!"

So begins a letter from a missionary in India. "If any one had offered me a hundred dollars," he continues, "I would not have taken it for that cold drink in this terrible heat. In the morning we start with temperatures of 95 to 100 degrees—and it climbs during the day. A few days have been even 118 in the shade! What a wonderful help is the SERVEL! Just yesterday our hospital was able to save the life of a mother and her new-born child, thanks to our refrigerator which supplied ice and cold water."

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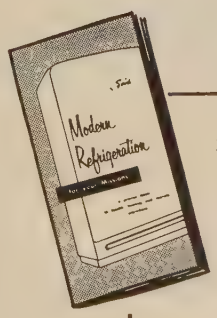

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IDEAL FOR
YOUNG PEOPLE

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Now, the greatest news since the RSV was published in 1952: a new *illustrated* edition you'll certainly want in your home—priced at only $3.50.

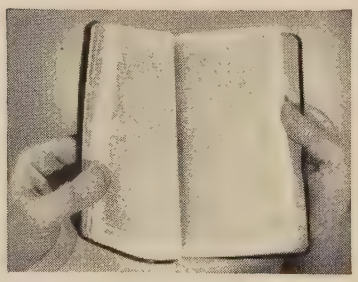
Glowing color pictures!

LOT'S CHOICE, GENESIS 19:20-23

Beloved Biblical incidents spring to life in *full-color* paintings. Dramatic full-page pictures show Lot fleeing before the destruction of Sodom; David's anointment as King; the boy Jesus astounding temple elders with His wisdom; Christ's glorious martyrdom before a pagan court. Twelve magnificent illustrations in all!

And twelve full-color, full-page maps show Christianity's birthplace in detail, make it far easier to follow the ancient stories. You can see exactly where each event took place . . . follow St. Paul's route as you read of his missionary travels . . . trace the flight of the Israelites from Egypt . . . locate the palace of Herod, and Solomon's temple in hallowed Jerusalem.

A pleasure to every reader, these full-color illustrations and maps make this edition especially appealing to young people.



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This attractive edition has a limp binding stamped with genuine gold . . . a binding you'd expect to find only on far costlier editions. The pages, beautifully printed on fine book paper, have traditional red edges. And every copy has a beautiful presentation page in full color, and a maroon and gold gift box. You will certainly want to own a copy of this *illustrated* RSV—so perfect for family Bible reading. And it is a gift you can always be proud to give—one which will surely be treasured for a lifetime.

The new illustrated RSV (shown actual size) with beautiful black limp binding $3.50
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Larger size, buckram volume (no illustrations) $6.00
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Hear "The Evening Comes" with Milton Cross on ABC radio network, Sundays 5:05 P.M., E.S.T.

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Editorial assistants, secretaries and proof-readers. Knowledge of graphic arts and Christian Ed. helpful. Splendid advancement oppor. Christian publ. house, now in Chicago loop, moving to Wheaton in 1955. **Box M-72.**

Is ADVERTISING your field? Fine opening with fundamental Sunday school publ. house now in Chicago, moving to new building in Wheaton in 1955. Excellent benefits; merit increases each six months. Prefer young woman under 30. **Box M-74.**

Salesperson with Christian Ed. background. Good opportunities to advance. Sunday school supply store in Chicago. **Box M-76.**

Variety abounds in our office positions for Christian typists. Good oppor. to advance to supervisory level. Interested? Contact Christian publisher in Chicago. **Box M-78.**

Male

Principal needed for Christian high school in Seattle, Wash. Interdenom. Must be born-again Christian and willing to serve on missionary basis. **Box M-80.**

Salesman now carrying line of labels, tags, or specialty printing to sell pressure sensitive labels. Good territories still available. Give exp. and territory covered. **Box M-82.**

Salesman to call on ministers and audio-visual directors of churches in your locality. Spare or full time. We show you how. Need car. **Box M-84.**

Camp director for privately owned camp in New Hampshire from June 15 to Sept. 1. College grad. with camping exp. State age and educational background. **Box M-86.**

Wanted—The best born-again auto mechanic in USA! Hudson exp. helpful. Sun and Qwik-Way equipped shop. High hourly rate. 50 hrs. a week. State compensation insurance, vacation with pay. **Box M-88.**

Chief Accountant — Age 25-35, to supervise department of 20. Splendid program of benefits. Christian publ. house, now in Chicago loop, moving to Wheaton in 1955. **Box M-90.**

Both

Two elementary school teachers and three high school teachers needed in Christian school on West Coast. If you feel called to serve the Lord as a Christian school teacher, this is your opportunity. **Box M-64.**

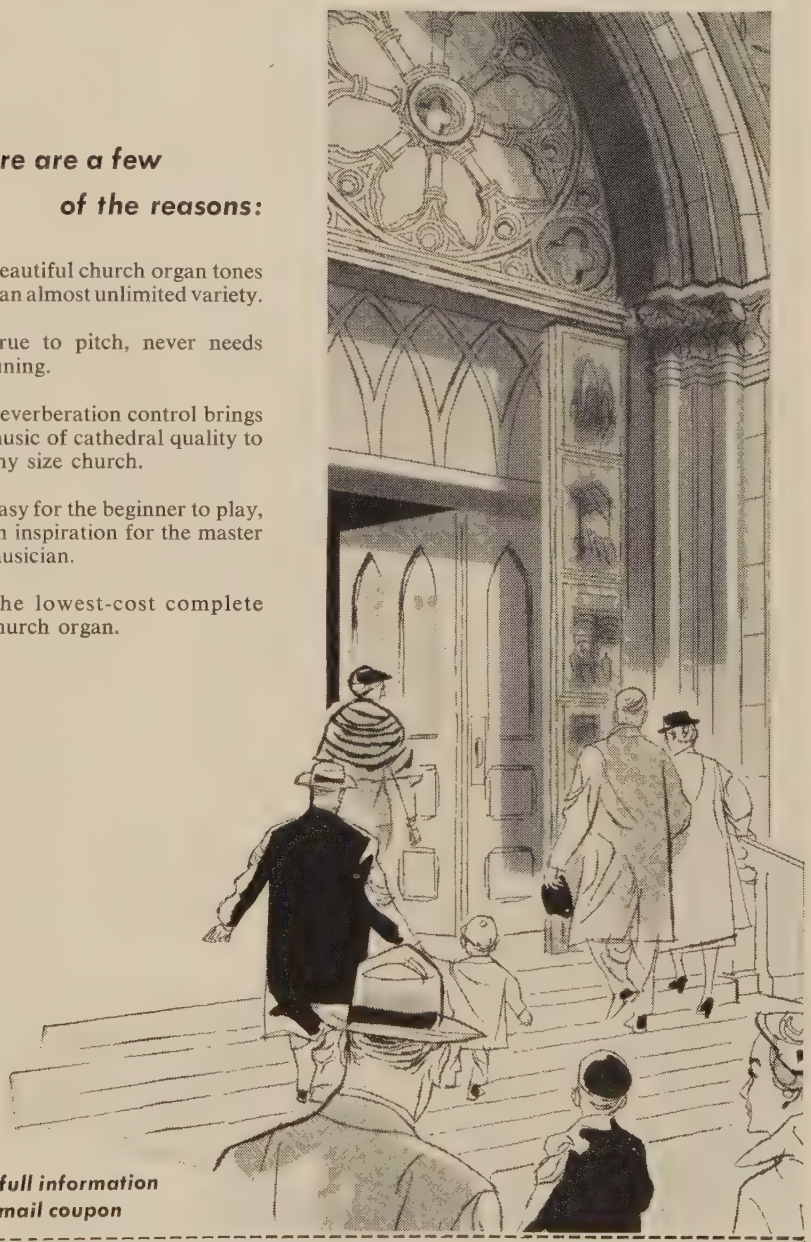
Bookkeeper: Opening in Accounting dept. of a southern Christian Liberal Arts Univ. Bookkeeping and typing exp. desired. Prefer college bkpg., but not essential. **Box M-66.**

Rapidly developing year-round school and home needs following: college trained farm supt., genl. maintenance man, priv. secy., bookkeeper and office mgr., housemothers, dining room and kitchen director, and reg. nurse. **Box M-68.**

Capable writers with good Bible background to aid in producing Sunday school and/or vacation Bible school lessons; also visual aids. Teaching

(Continued on page 12)

Why do more churches choose the Hammond Organ than any other comparable instrument?



Here are a few of the reasons:

† Beautiful church organ tones —an almost unlimited variety.

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Revival Is Believing

PROBABLY no word in an evangelical's terminology is more misunderstood and yet more desired to experience than revival. Throughout this century, more intensely in the past decade, concerted speculations and calculations have been voiced concerning revival.

"Where's that revival?" churchfolk are now asking. But revival is not something like a streamliner scheduled to pull into the station at 7:32. There is no timetable for revival. It comes when man's heart is ready to receive the Holy Spirit's power working through the life. It comes when man wants it.

"Revival is just around the corner," comes the dubious reply. But it is not like a thief lurking in the shadows of a city building. Revival will not pounce on unsuspecting Christians. Rather, it comes to a prepared people. God has established the conditions; it is man's opportunity to fulfil them.

"Revival is breaking; see all the signs," say the optimists. But revival doesn't come like a thunderstorm on a summer night. Its course cannot be charted like a winter cold wave. Because a spirit of revival strikes the Hebrides, shakes the Congo, pervades the missionaries of Japan and touches certain Christian workers of India is no indication that it will reach us tomorrow. God works through individuals, not geographic locations. Climatic conditions have nothing to do with it, but the fervor of the heart does.

"Another revival will never come; God doesn't work that way any more," say the pessimists. But revival isn't like a worn-out pair of shoes or a broken bat. It hasn't outlived its usefulness. Even as the frightened disciples after Christ's ascension needed Pentecost, so do Christians today need a spiritual revival.

No, revival is not an easy thing. It is more than a spiritual awakening. A spiritual awakening deals with the regeneration of the unsaved, but revival works in the hearts of Christians.

Revival means more than humility, repentance and sorrow for sin. All these are requisites before a person can establish contact with God. God ignores the desires of the proud and the sinful.

But God often also ignores the desires of the humble, upright Christian who lacks the faith to claim the promises of Scripture. God wants possessing belief. "Without faith it is impossible to please Him" (Heb. 11:6). "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

The Old Testament gives abundant illustrations of men of God who desired revival. But in every case, before revival came, they claimed God's promises for victory. Jacob cried, "I will not let thee go, except thou bless me" (Gen 32:26), and he wrestled for the blessing of God. Abraham, Moses, Samuel and David give further evidence of this need for active, positive faith.

It is not enough to be like clay; revival is not passive. God wants Joshuas to conquer in the name of the Lord. One writer has penned, "Limpness in the hand of God is not prayer. Utmost prayer is to unyieldingly refuse a denial and most ardently insist and persist on having our rights in Christ."

Evangelist D. L. Moody said that if he had his life to live over he would spend more time reading the Bible and less in prayer that his faith might have become stronger. To many, Christ said, "Be not afraid, only believe;" or "Thy faith hath made thee whole."

The effectual, fervent prayer . . . availeth much" (James 5:16), and that kind of prayer will engender revival. But effectual prayer means faith, faith that God will answer as He has promised in His Word. All these things we have known, of course, for years, but we've never acted upon them.

Maybe that's why we haven't seen revival yet.

1954 Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

Pray for Billy Graham

BEFORE leaving for the British Isles where his London campaign is scheduled to begin March 1, Billy Graham called CHRISTIAN LIFE long distance.

"Would you ask your readers to pray for us?" he asked. "We need prayer."

London, often termed the birthplace of the modern missionary movement, has recently lagged in missionary giving to such a degree that "most British missionary work has been halted around the world," according to Graham.

London's strategic political position, its vital geographical position, its influential social position — in every way, London is a key spot in the world today.

What a spiritual awakening would mean to London today and what effects it would have on the entire world, no one can accurately predict.

Prayer warriors have been enlisted around the world, missionary stations have been contacted, Christian broadcasts have aired the appeal for prayer. The request is the same: Pray for Billy Graham's London Campaign.

"More than anything else," Billy says, "we need prayer."

The First "How to" Film on Family Worship

Faith of Our Families

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AN EFFECTIVE GUIDE FOR FAMILY WORSHIP

Here is a film which is as inspiring as it is practical . . . as educational as it is enjoyable. "Faith Of Our Families" is an entirely new concept in religious films, introducing for the first time the how to do it approach. This soul-stirring movie is the answer to the needs and requests of ministers and church leaders throughout the country. A perfect presentation for churches that want to emphasize and encourage family worship.

"FAITH OF OUR FAMILIES" ANSWERS THESE QUESTIONS

This powerful film answers the very questions which have been troubling Church groups and individuals everywhere. Questions such as: How can we hold family worship when the members of our family are on different schedules? When the baby occupies all of our time? When the younger children cannot understand the "grown up" words of the Bible? When our children range from toddlers to teens? When I live alone?

"Faith Of Our Families" suggests the answer to every one of these real, everyday problems. And it answers them not by presenting a sermon, but by showing an interesting case-history demonstration of how other families, under the same circumstances and difficulties, have overcome these difficulties and held inspirational family worship.

"Faith Of Our Families," 16mm. sound, 40 minutes, black and white, rental $11.50.

Contact your regular film rental library or write us for the name of the nearest library serving you. Complete catalog of Concordia Film Productions available on request.

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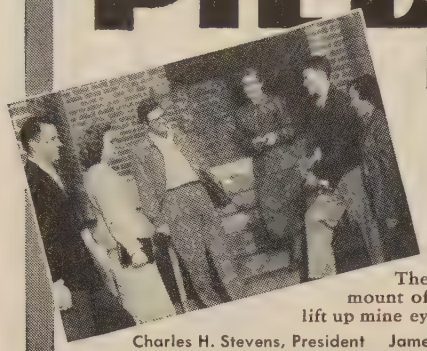

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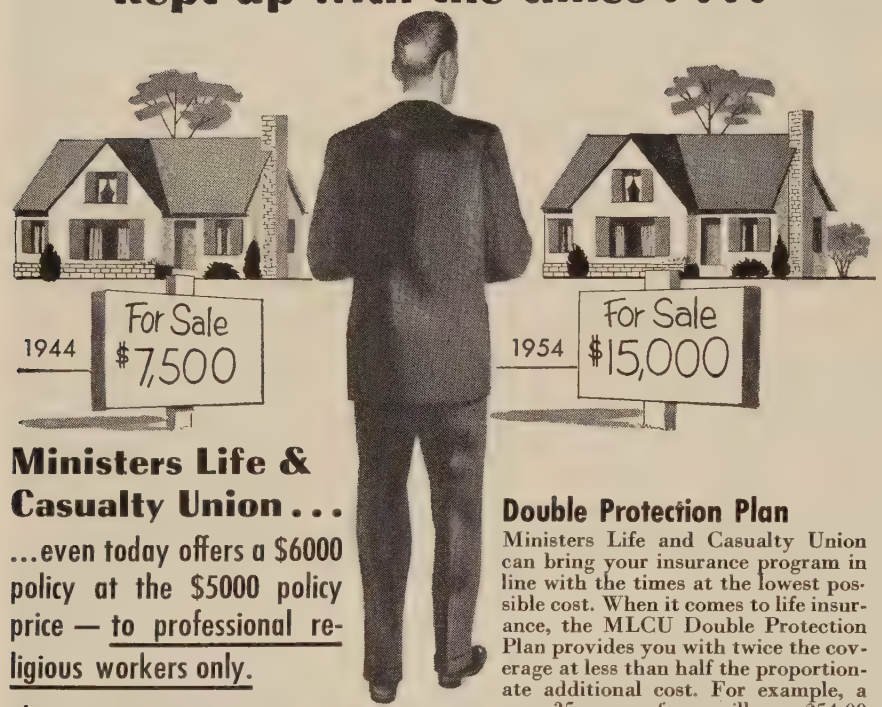

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(Continued from page 9)

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Christian, 44, Bible inst. grad., no dependents, desires light work in any type of evangelical Christian inst. Loves children. 8 yrs. exp. in state office as file clerk. Can sing. Any location—prefer West. **Box M-65.**

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Male

Baptist pastor, 35, A.B. and B.D. degrees from col. and sem., desires pastorate in Bapt. or nondenom. church. Also interested in traveling evangelism. In pastorate 9 yrs. Married; 3 children. References. **Box M-69.**

Christian teacher, 25, married, grad. of Christian col., desires pos. as part or full time youth worker in fundamental church or organization in Southern Calif. Eng. secondary, ed. major. Exp. in teaching, recreation. Creative ability. **Box M-71.**

Bible Presby. minister (Separatist), 32, single, would like pastorate or other Christian work. Any location. **Box M-63**

Ordained minister desires pastorate in an independent evang. church. 12 yrs. evangelistic and mission work. Also desire evang. campaign meetings now. Willing to go anywhere the Lord leads. Married; no children. **Box M-73.**

Voice teacher and choir director desires position in Calif., directing choir in any denomination and pos. in col. or private school. 15 yrs. successful col. teach. exp. Choir dir. in large Chicago churches and denom. colleges. Soloist in large churches. **Box M-75.**

Instructor, under 30, married, desires 1954 teaching appointment. Grad. degrees in Eng. literature and church history, earned in top-ranking univ. Exp.: Bible col. and univ. instructor; sales and promotional work. **Box M-77.**

Young minister desires change in pastorate in fundamental church. B.A. and M.A. degrees. Wife attended Bible col. Both are musical and have worked with radio and TV. Exp. in youth work and in organization of choirs. **Box M-79.**

Grad. of Bapt. sem. seeking position after graduation from Christian col. in June, with a Bachelor of Music degree in church music and voice. Ordained in Bapt. Church. Married. **Box M-81.**

Christian man, 48, exp. in Christian advertising, promotional work, radio program production, choral direction, desires position where his talents will be used for the glory of God. **Box M-83.**

Presbyterian minister, 38, desires to re-locate in urban area. Married, two children. Further information on request. **Box M-85.**

Minister, 45, B.D., desires pos. in conserv. col. or Bible inst. as teacher of N.T. or any phase of N.T. 16 yrs. in pastorate with 3 yrs. radio min. 4 yrs. Bible conf., evangelism and youth rallies. Prefer interdenom. school. Also consider pastorate. **Box M-87.**

Christian pensioner, 66, good health, desires place on a dairy farm or in greenhouse, working for born-again Christians. Greenhouse exp. More interested in finding a home than in money. No bad habits. Desire to locate in Wis. if possible. Bapt. **Box M-89.**

Christian school teacher desires pos. in Christian high school or col. Qualified to teach Eng., social studies, history and French. B.A. degree; full teacher's training; has completed require. for Master's in history. 2 yrs. exp. Musical; S.S. teacher. Married. **Box M-91.** END

Every week Ernest Culp hauls children to Sunday school in a wagon.

All Aboard the Prayer Schooner

by Doris A. Paul

EARLY last May, residents of Charlotte, Mich., found on their doorsteps small yellow handbills heralding a novel innovation in Sunday morning transportation. "Have you seen it go by? It is coming near your house every Sunday morning to take you to your choice of these four Sunday schools," the handbills read. "It" referred to a prairie schooner built by Ernest Culp.

The four churches listed on the handbill are Free Methodist, Baptist, Nazarene and Church of God. Culp would like to serve other churches but time does not permit complete coverage of this thriving town with 8,000 inhabitants.

The handbill carries a map of the part of town the schooner serves, a clear indication of its route and the approximate time of arrival at various points.

This transportation service is absolutely free. Mr. Culp also offers his wagon without charge to all church groups for picnics and parties.

The idea for the schooner came to Culp after two and a half years of teaching Sunday school. With as many as 33 children to shepherd at sessions of summer church camp and on hikes and picnics, he often yearned for some inexpensive means of transportation.

The exact moment the idea came to him was one evening when he was kneeling in prayer, burdened about some of the needs in the lives of children in Charlotte. It seemed to him that God touched him on the shoulder and said, "I love them too." Then Culp saw a mental picture of God's Wagon filled with children.

Not being a man of means, he was faced with the problem of financing the project. To get it started, he sold his hunting coat and shotgun for $17. The man who shares the ride to Lansing, where both are employed at Fisher Body Corporation, offered to sell him the chassis of a farm wagon at a very low price. He later donated an excellent harness to the cause.

Mr. Culp built the floor of the wagon of boards taken from his own barn. He procured pieces of discarded canvas, and a woman in the upholstery business let him use a heavy duty sewing machine. A lumber company contributed crating material for the schooner bows.

The wagon will accommodate 35 to 40 passengers. Rubber tires add to its comfort. The turn signal device (a wooden arm at the end of which is fastened a bright red mitten) and a back door that is both "slam-proof" and "pinch-proof" add to its safety.

Two black mares, Betty and Beauty, pull the schooner. A newspaper man has aptly referred to the vehicle as a "prayer schooner."

Mr. Culp reports that many children attend Sunday school now who showed no interest before. They love riding in the wagon! Nearly every one who climbs into the schooner is enjoying a new experience, never having ridden behind a horse before.

Churches other than the four served regularly on Sunday have already utilized the service of the wagon. Children of St. John's Episcopal Church enjoyed an hour's "schooner tour" prior to a picnic soon after the vehicle was completed.

Serving the children of the community and encouraging Sunday school teachers and other church counselors to increase recreational activities has become a "magnificent obsession." Ernest Culp fills a need by a "prayer schooner." END

TEEN AGERS — "No Place To Go"

Article #2

With the coming of the Andersons, the young crowd near the boulevard soon learned that there were people at 816 who *welcomed boys.* The first invitation brought sixteen boys and girls who had a wonderful time with ping pong, darts, and other games. After that first and highly successful evening, Dick supervised only boys, ranging from 12 to 18, while Harriet Rhoades and Elaine Anderson took charge of the girls.

Teen-agers began to congregate with hopeful curiosity around our front door. "We have no place to go. We don't want to stay home. There's nothing to do there." Annoying to find six or more boys in our vestibule, smoking and pushing one another around to the accompaniment of rough talk? Yes, yet they needed, not scoldings, but the *impact of divine love.* Their hangouts had been soda-pop *joints,* pool halls, and drug stores with pinball machines and lurid fiction. They belonged to gangs and sometimes had gang fights.

Dick has been steadily winning his way with these lads. During the past weeks, boys and their buddies have been coming by twos and threes to shoot baskets in our court and — "Would you preach to us tonight, Mr. Anderson?" one lad asked wistfully. Once when Dick got into conversation with two boys across the fence, the boys shooting baskets stopped playing and came near to listen. Burdened young hearts have been dealt with, and ten or eleven have professed salvation. A few have never returned. Seven have continued coming after such profession.

The boys are not pressured with Bible study and fun runs high. Nevertheless a few 17-year-olds come weekly for two solid hours of Bible study and fellowship with the Andersons. On Saturday nights boys from 12 to 14 come for games and study. "Wild Bill" who plays the accordian is learning gospel choruses so that he can play them for his group. Each week there is a Jewish class. These boys are more serious and attentive than the Catholic and other Gentile boys, and can best be handled alone.

One evening during a study of John 3 a few boys were rebellious and impudent. In concluding, Dick prayed that the Lord would not give the boys rest until they had confessed their sinfulness. Next day Bill reported that Joe had not slept until 5 a.m. and wished Mr. Anderson would not pray that way!

Bob, now saved, and his brother Lester are sons of a drunkard. Bob is now memorizing Scripture. Dick has talked alone with the father and has prayed with him and his family. After the father had asked what they were doing at 816, he said, "If you want my boys, I will be glad for them to come."

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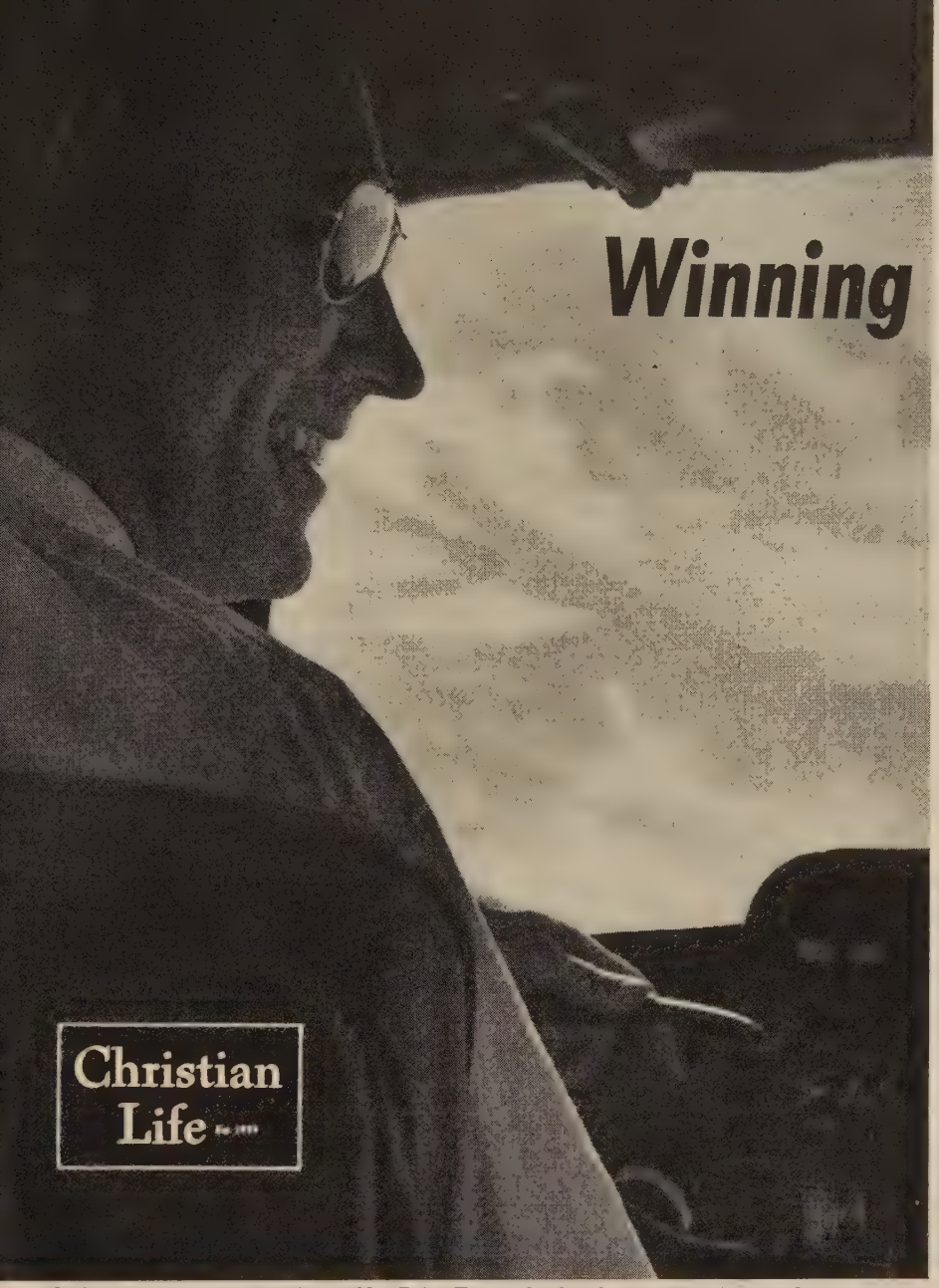


Behind the controls is Chief Sky Pilot Elmer Sachs, founder of the youth movement.

Sky Pilots bow in prayer after devotional message presented by flight leader.

by John Barbour

THE gym master of the San Jose high school scowled as he saw Bill walking toward him with a suspicious bulge in the pocket of his shirt.

"You shouldn't be carrying those cigarettes around," he growled as he grabbed the contents of Bill's pocket.

When his hand came out of the pocket he discovered he held not a pack of cigarettes, but a New Testament.

"I'm sorry, Bill," he said, embarassed.

"That's all right, sir," replied Bill. Then he explained: "I'm a member of Sky Pilots International and we fellows in Sky Pilots would rather carry a Testament than cigarettes in our pockets."

Bill isn't unusual. He is just one of a rapidly-growing company of red-blooded American fellows who are finding out that living for Jesus can pack a real punch. These fellows are members of Sky Pilots of America, International.

There was Dick, for instance, a student in the same school. Dick was tough. According to the school principal he was more trouble than any other fellow in the entire school.

Bill persuaded Dick to visit his Sky Pilots squadron, and there Bill led Dick to the Lord. A year later Dick was on the school safety patrol. Clipped to his sweater, he wore a pair of gold wings, signifying that as a member of SPA he too had brought someone to Christ.

Dick's principal said, "I don't know what they have in Sky Pilots but whatever it is I'm all for it. If I hadn't seen it with my own eyes I would not have believed that anything could have changed Dick. He was the most incorrigible boy I have ever run into. Yet since he has joined Sky Pilots he has become the finest gentleman on the school grounds."

Only eight years old, Sky Pilots of America is attracting attention across the country. Judge Harry Porter, chief

justice of the Municipal court of Evanston, Ill., said to Elmer Sachs, Chief Pilot of SPA, "Sachs, you are doing more good in one year in your work than I can ever do in a hundred years in my job on the bench."

Juvenile authorities in many localities where Sky Pilots is active have gone on record to say that since "Sky Pilots and the men in the church have taken the local hoodlums into Sky Pilot squadrons, training them how to be Christian citizens in the community of tomorrow, our juvenile delinquency problems have slowed to a small trickle."

The silver-gray pants and shirt with the Sky Pilot insignia on the left arm are now a familiar sight in some 128 communities across the country. Altogether, 7,000 boys and 1,600 men sport the Sky Pilots uniform. Maurice Hammond heads an active squadron in Cochabamba, Bolivia. Last summer SPAers in Hawaii joined Chief Sky Pilot Sachs in giving a rousing welcome to Captain Mitsuo Fuchida. Fuchida, now a Christian, is the Japanese air ace who led the raid on Pearl Harbor in December, 1941. He is organizing Sky Pilots in his own country.

Sky Pilots capitalizes on the natural interests of boys. A boy must be nine years old before he can enlist in a squadron. He spends from five to eight weeks in "boot camp" before he can qualify for his silver wings of membership. In boot camp he must attend Sunday school for at least three consecutive Sundays, memorize some portions of Scripture such as John 3:16-18 and Acts 4:12. He must understand the way of salvation and accept Christ as his personal Savior. He must build and fly a Sky Pilot glider.

From boot camp a trainee passes through the ranks from gunner (memorize certain Scripture verses and build and fly a rubber band model plane) to bombardier (perfect Sunday school attendance; build a gas model plane) to navigator (prove he is a born-again Christian by witnessing for Christ; may take real aviation training).

Co-pilot and pilot are at the top of the ladder. The co-pilot must be able to conduct a squadron meeting; teach a Sunday school class and know how to lead a soul to Christ. Soul winning, daily devotions and tithing are among requirements for the three-stripe Pilot insignia.

To get his Pilot stripes one 12-year-old tackled his aunt. She had noticed his silver wings. "What are they for?" she asked.

"We're training to be the leaders of tomorrow," her nephew replied. "I have a chance now to work for my gold wings."

"How do you get your gold wings?" she asked.

The boy said, "I have to lead someone else to accept Jesus Christ as Savior." He looked at her solemnly. "Auntie, have you ever accepted Christ as *your* Savior?" He quoted some salvation Scripture verses to her. Then right there and then aunt and nephew knelt together on the kitchen floor.

"This is for you, isn't it; and not just to get me my gold wings?" With tears in her eyes his aunt nodded.

Air meets are a big thing in a pilot's experience. And Sky Pilots are no exception. A typical air meet will begin with an "invasion" of the community with red cellophane-wrapped tract bombs as ammunition. The fellows will then repair to some large open space and have flying model competitions. Many of the older squadron members have built and flown deluxe gas models.

There are those who criticize the amount of time that is spent on building airplane models and in teaching the older fellows the fundamentals of aeronautics, radar and radio. Elmer Sachs replies that as the boys are learning to "navigate a plane they are also learning to navigate a soul to the Lord."

Some people think tangible rewards like gold wings cheapen God's program. SPA leaders point out that boys are boys and contests mean a lot to them. A tangible reward is good when it brings spiritual gain.

Sky Pilots of America refuses to exist outside of the church. No squadron can get permission to operate unless it is tied in with a church because the whole structure of the organization is designed to build the local church. If the pastor is not sold on it, SPA will not sanction a squadron in that church.

Churches which have opened their doors to this interdenominational movement are suffering from growing pains. One church in Listie, Pa., had to put on a $35,000 addition because of the growth the Sky Pilots recruiting program caused within the church. In Portland, Ore., another pastor said, "We had to sell our old church and build a brand new one. Seventy per cent of the new people in our congregation today are a direct result of the SPA soul win-

Sky Pilots in California witness for Christ and give tracts to newsmen awaiting arrival of converted Japanese air ace.

ning program." Rev. Alex Sauerwein of the Kingwood Bible Church in West Salem, Ore., wrote headquarters, "Our Sky Pilots boys and men have done more soul winning witnessing than all other organizations in the church combined."

Sky Pilots puts the manpower of the church to work. Regulations call for a minimum of one man (preferably two) to work with each "flight" of five boys. One of the hardest tasks before SPA is to get enough men in the churches willing to give two hours each week to the job.

In Dr. Walter Wilson's Central Bible Church, Kansas City, Mo., there are 60 men working with the 90 boys in the squadron. Incidentally, the champion Missouri SPA soul winner, Dennis Meyer, is a member of that squadron. He has won 44 souls to Christ.

Wilson says, "What Sky Pilots has done for the boys is wonderful but what the responsibility of training the boys has done for the men of the church is one of the most outstanding blessings we have experienced in this church."

By harnessing such hobbies as model aircraft building, radio and photography, Elmer Sachs and his co-workers believe they are giving important basic missionary training.

Sky Pilots of America began out of Sachs' conviction that what was needed most on the mission fields of the world was more men missionaries. He used to wince every time he heard a woman missionary bemoan the lack of men to do the work women could not do.

Beyond the age when he could volunteer for service himself, he spent many hours praying about the problem. "God gave me the idea for Sky Pilots," he declares.

Six-foot, five inches tall, Sachs, a former detective on the Evanston, Ill., po-

(Continued on page 78)

SPA members, assisted by leader, learn Scripture while building model planes.

Mitsuo Fuchida, Timothy Pietch and Sachs discuss future plans.

Sky Pilots enter their model airplanes in regional air meets.

Part One of a Two-part Serial

Julie Mae was old enough to make her own decisions, but when she wanted to get married, why did she have to decide upon Jimmy Porter?

THE Scott family was having a scene at breakfast. All across the sunlit breakfast room, out through the wide-open windows and into the world of June outside, rolled and reverberated the tintinnabulations of anger and stubborn resistance.

"I tell you," Roger Scott's voice rode up and down the room in full roar, "I tell you, Julie Mae, that boy just won't do for you! Why his folks have lived out there in that tumble-down place at the edge of town ever since I can remember, and no one in Springton ever heard of a Porter who amounted to a hill of beans! You *can't* marry him, honey—" and his tone fell to an almost-pleading, "I will never give my consent—" then pausing for breath, he added again in a tone of deepest finality, "You will *not* get my consent, Julie Mae."

"Roger!" Mamie Scott's eyes were swollen with tears but her glance came up indignant. "Roger, don't talk that way to her! She's a grown-up woman and-and-you can't talk to her as if she were four. The real question is—" she surveyed her child, "is whether or not Jimmy Porter can make my baby ha-happy—" and with a fresh burst of tears, she made her own opinion on that matter quite evident.

The object of all this concern, 19-year-old Julie Mae, sat hunched at the breakfast table, her face a pic-

ture of woeful dismay. Even the curling bright hair that usually bounced with sheer liveliness drooped and clung with an aura of distress, while the blue eyes that regarded her parents filled now and then with tears that threatened to splash down upon the starchy whiteness of her nurses' aide uniform. "Mother and Daddy," her voice begged for understanding, Jimmy and I love each other and—and—" her nice little chin came up in a daintier set strangely resembling the stubborn line of Roger's own shaven jowl, "we plan to get married—and . . ."

This brought forth a near-howl of sheer rage from her male parent, "Married! Just like that! Married! Ouuu! Now you listen to me, Julie Mae Scott, marriage is a serious—" driven by the force of his own mounting indignation, he jumped up and began a march of protest up and down the little room. "Why, you don't know what you're talking about, wanting to marry that boy on a filling station attendant's wages."

But Mamie Scott, usually so placid, had had enough. "It won't do any good to talk about it any more this morning. You two have done nothing but fight since Julie Mae told us last night, really. None of us got a decent night's rest. Now, Jimmy is a good Christian boy, and you are both Christians. Surely it can be worked out."

"He's one of those no-count Porters," Roger muttered.

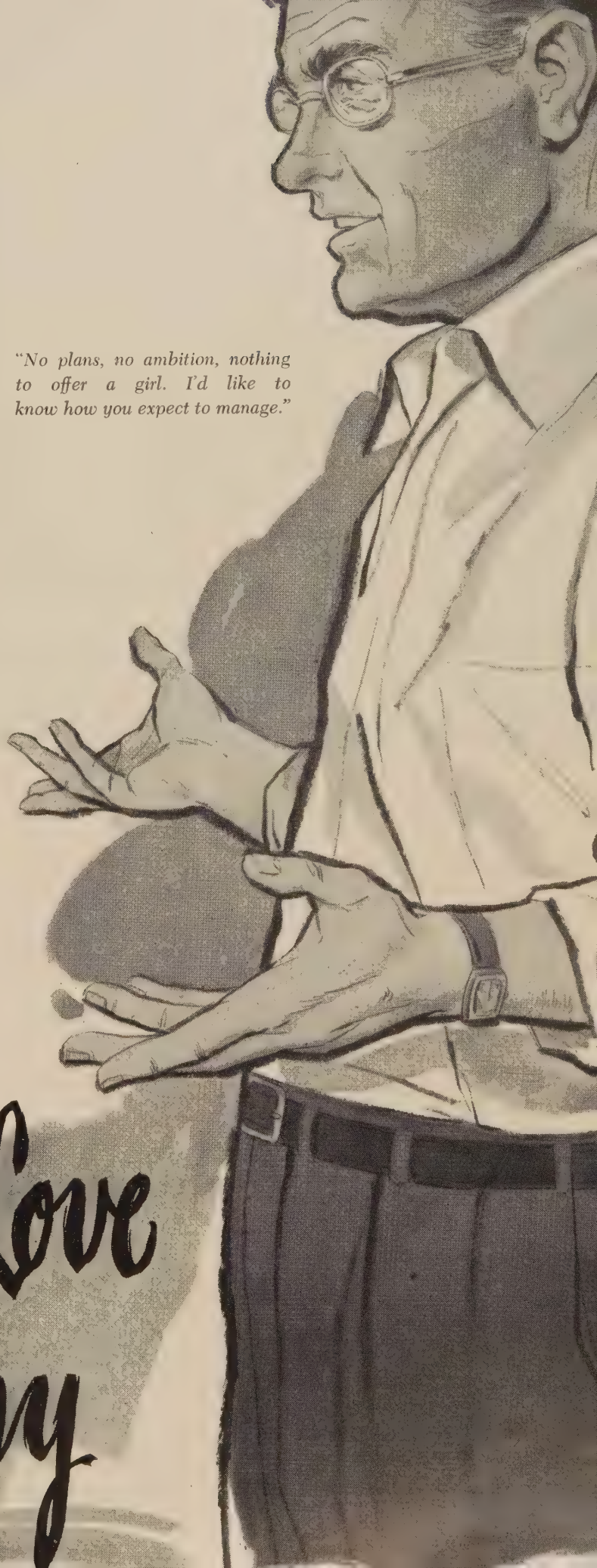
Julie Mae turned to glare at him. "I *met* Jimmy at Sunday school, Daddy," she reminded him. "And you're the superintendent—"

It was a typical female thrust and Roger looked baffled and vaguely helpless before its illogic.

"And besides," Julie Mae went on, sweetly, "you always *talk* about people being equal in the sight of God—" Then, at the sight of his face, she relented with all the suddenness of a breaking shower and, jumping to her feet, ran to him with a wail of dismay. "Oh, Daddy, I do love you *so* and I don't want to hurt you and Mommy!" She was against his chest and the bright head was bobbing woefully beneath his chin.

Roger Scott looked dimly pleased and patted the starchy shoulder with a soothing hand, "There, now, honey."

by Argye M. Briggs



"No plans, no ambition, nothing to offer a girl. I'd like to know how you expect to manage."

'Cause I Love Jimmy

"But Daddy, it's just that I love Jimmy so-o-o-"

Roger Scott glanced at the watch on his wrist and looked relieved, "Hey! I must hurry. I'll be late at the store and the boys can't get in until I get there." He looked at Julie Mae. "You ready to go? I'll drop you at the hospital."

"No, Daddy," she patted his shoulder, "I haven't read my daily Bible readings yet. You go on, and I'll walk."

Tranquillity descended once more upon the breakfast room.

Julie Mae drew a long breath and reached for a little Testament on the window sill near her chair. "Can I read aloud to you this morning, Mother?" she asked.

Mamie Scott nodded. "Sure, honey, I'll just be stacking the dishes while you read."

Julie Mae frowned. "Well," she agreed doubtfully, "I am not sure that's respectful." Seeing that Mamie was going right on with the dish-stacking, she sighed and bent her head to the little Book. "The reading this morning is from the 18th chapter of Matthew."

She read in a pleasant little voice and the house was happy with summer morning about them.

"'And if he shall neglect to hear them,'" Julie Mae's voice droned gently and inexorably through the chapter, "'tell it to the church.'"

Mamie Scott listened with an absent-minded expression upon her plump face. "Honey," she interrupted, "I wish you wouldn't work at the hospital this summer. You and I could have such nice times."

Julie Mae stopped reading and, thrusting a finger to hold her place, looked at her mother. "Mother," she said firmly, and there was impatience in her voice for the interruption, "you want me to follow my convictions, don't you?"

Mamie sighed and nodded reluctantly. "Of course, but—"

"The Bible very *distinctly* tells us to care for the sick," Julie Mae went on, "and when this chance came to do that, I felt—"

"But you take things so-so-literally, Julie Mae," Mamie protested, but her protest was weakened by her own uncertainty upon the matter. "I don't think—"

"But, Mother," it was Julie Mae's turn to look bewildered. "If the Bible *says* something—" she bent her head to read again and her eyes took up the sentence where she had left off—"'And if he shall neglect to hear them, tell it unto the church.'"

The whole town of Springton had known when Julie Mae Scott had started going steady with Jimmy Porter. Talk had buzzed with all the activity of a nervous bee-hive. The Porters, out on Post Oak road, were the town's ne'er-do-wells. Old man Porter drank. He drank "good" whiskey when he could get it and anything else, from lemon extract to rotten corn, when he could do no better. His beaten-down wife seldom appeared in public and when she did, she did not raise her glance to meet the eye of man or woman. But her children, sullen little mites of poverty and the uncertainty of the underprivileged, went to Sunday school clean, if very, very shabby.

There were two girls and four boys, of whom Jimmy was next to the youngest. And no one ever messed with the Porter boys twice. They stuck together with the fierce clan loyalty of desperation, managing to survive in the half-kindness, half-cruelty of a small town high school. One by one, the army and distant jobs took them away, and persistent rumors came back that they were "doing all right," but the town was not too impressed.

And now Julie Mae Scott, whose

(Continued on page 112)

PRAYER MEETING:

Key to Revival

by Armin Gesswein

REVIVAL must come from the prayer meeting. Any local church which wants revival to start among its members and wants to reach out into its community must depend upon the prayer meeting. It is the only biblical method.

In Jerusalem, immediately after Christ's ascension, His followers were directed to return to the Upper Room and pray. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren" (Acts 1:14).

This, the first church, composed of 120 members, met together for prayer. Ten days later, the Holy Spirit descended and there was genuine revival.

But that Jerusalem prayer meeting did not last only ten days, until Pentecost. According to tradition, that Upper Room prayer meeting went on for 100 years. No wonder the early church set such a high standard. No wonder there never was a more glorious church, a more revived, filled, victorious church anywhere.

Whenever a church has come back to revival power in the Holy Spirit, it has first come back to the original, simple formation—the prayer meeting. That was the nature of the meetings in the Wales revival and the Norway revivals.

In revival, Christians love to pray more than anything else and they love to pray together. They go back to simple things. They go back to their "first love" and their "first works." It is simply going back to the book of Acts again, for revival days are Bible days.

But today, as in the early Laodicean church, the Church is characterized by lukewarmness. Even in churches with the highest spiritual standards and profession, members skip the prayer meetings with no care, concern or conscience. The church leaders too have forsaken the prayer gatherings. If the leaders and teachers do not darken the door of the prayer meeting, how can they expect others to come?

Church members today do not realize that Christ planned this to be an age of revivals and that these revivals are to take place within the Church. And when Christ planned to build His Church, He built a prayer meeting. And he promised that the gates of Hell would not prevail against this Church built on a prayer meeting.

When crowds of God's people, who have been running toward this and that attraction, run once more to the house of God and make it a house of prayer, we will be on the eve of Church revival.

This means that the Church's lay leadership will have to set the example for the rest of the congregation and sacrifice other desires to attend the prayer meeting.

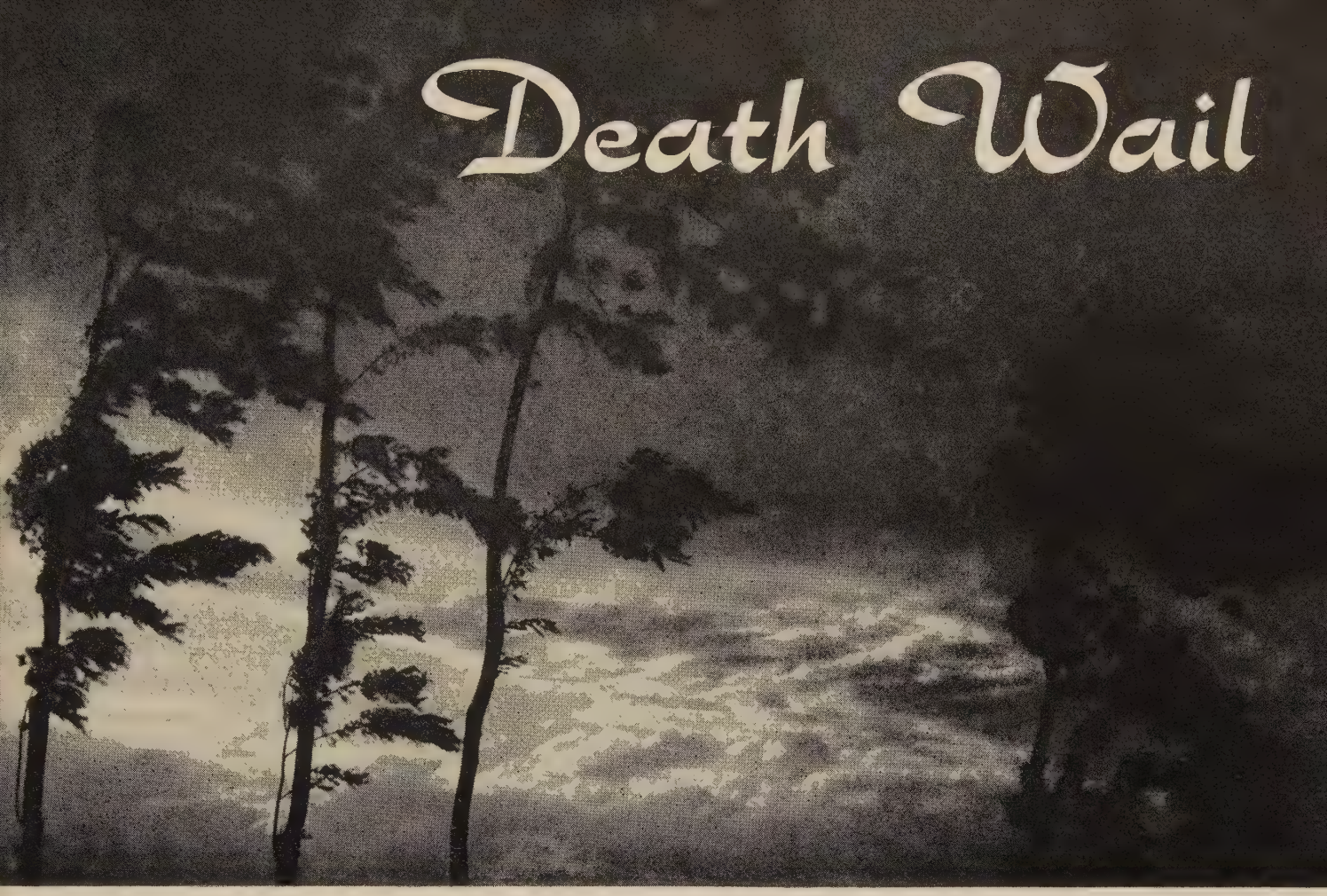
Pastors must open God's house and allow the spirit of prayer to enter, because the Church has become apostate. The Church today is almost in the same condition as when Christ drove the money-changers from the temple. He was never more sober, more serious, more severe. He made a whip and drove out all the thievery which was robbing His Father's house of prayer and power.

But today, in too many churches, pastors have been making pillows instead of whips. Often an abundance of organizations crowd in and rob the churches of the spirit of prayer and supplication. Churches are too busy with good but secondary things. It is time to seek the Lord and get back to first things.

If pastors will get on their knees, God will bring the glory into the sanctuaries again. If pastors will make Wednesday a day when they will get alone to pray, seek the Lord for the Wednesday night prayer meeting and then encourage their people to do the same, they will soon see their church return to the prayer meeting and the spirit of prayer return to their church.

Then revival days will be here again, because they will come from the steady foundation of the prayer meeting.

Death Wail



by Rachel Saint

The Peruvian jungle was pierced with the shrill cry of death, but the missionary refused to believe it.

INCHI, the wife of Shutka, the old up-river chief, slipped quietly into the palm-thatched hut where Lorrie Anderson and I lived. With Inchi was her 15-year-old daughter, Marasha, weak, faint and afraid—afraid of dying. Inchi, too, feared she would die; so did old chief Shutka and Marasha's younger brother Toripi who tagged behind.

The family spoke of Marasha's impending death, as the sick girl sat cross-legged on the floor in front of them. A pain in her chest prevented her from lying down.

Inchi said that Marasha would die from the heavy cold even as two others in their village far up-river had died a short time before.

"It must not be," we thought as we prayed for her. God had given us this opportunity to reach these people with His message of life.

We gave her medicine and tried to allay her fears. She would not die, we told them all. We would ask our God to heal her.

Shortly she quieted down and fell asleep.

Shutka's family group knew nothing about our God. Lorrie and I had been working with the Wycliffe Bible Translators among these Shapra Indians of northern Peru, but only Chief Tariri had received us graciously.

Shutka's family group, far up-river, had never been reached. They avoided us. The Shapra Indians do not completely trust members of their own tribe and live only in isolated family groups, never in villages. Their natural hostility to the white men does not help our cause either, for the Shapras still practice blow gun poisoning and head shrinking.

Since this was our first real contact with Shutka's group, we believed that God would undertake for us. We had prayed two days before when we had seen Toripi paddle quietly down the Pushaga River past our house. He was taking Marasha to Old Shutka. And Shutka, a known witch doctor as well as being the girl's father, would chant for her and try to heal her.

Toripi himself had been chosen to become a witch doctor. He, like his father Shutka, believed that evil spirits inhabited the trees and the river. He was learning to worship the boa constrictor and the spirits of the dead. He was learning to call on these spirits by snuffing tobacco and chanting and by blowing and sucking.

Little wonder that when we saw him now on our porch, his face pale and serious and his tousled black hair hanging to his shoulders, we prayed more earnestly that we could reach Shutka's clan with the Gospel.

But we saw disappointment in Toripi. His bare bronze chest shone in the afternoon sun and his hand-loomed skirt fell open across his knee. But on his face was a puzzled expression. Although he had faith in his father's chanting, it had failed to heal Marasha.

And to add to Marasha's serious condition, the canoe had tipped over on the way up the river. Shutka, who was still drunk, had done what an Indian

(Continued on page 83)

Christian Life

Project 3

Promote missionary vision and action.

Leaving for London where his meetings begin March 1, Evangelist Billy Graham asks for prayer from Christians around the world.

In Today's Spiritual Darkness This Is

London's Hour of Decision

by Billy Graham

Billy Graham asks for prayer. "We need millions of Christians on their knees for the London meetings," he says. This campaign, perhaps the most prayed-for event in history, is crucial for all the European continent. England, once the land of spiritual revival, now needs to see the Holy Spirit move in its midst once again. Its spiritual need is very great.

FOR two years I have been praying for London; God has pricked my heart about this city over and over again. Today the burden of London and its 12 million people is upon me.

But, is the need of London any greater than the need of scores of American cities? I have been asked this question many times in the last few months. Why should the Billy Graham team go to London when there is so much to do in the States?

Here is my answer:

In America, only a little more than 40 per cent of the people attend church. But on any given Sunday in London less than five per cent attend any church. In fact, one bishop of the Church of England told us that less than one half of one per cent of the people in his diocese attend church. That is reason enough to go to England.

England was once known as the land of revivals. It has produced great Christian leadership. But that England is no more. Today only a few Christians are left and they are crying out to God day and night for a religious revival. That, too, is reason enough to go to England.

Political as well as religious leaders are concerned about England's spiritual condition. Many feel that, unless Britain has a spiritual revival soon, it will

be too late. Materialism, secularism and pagan philosophies are gripping the hearts and minds of the British people. Their leaders are desperate.

Even President Eisenhower and Secretary of State Dulles have become tremendously concerned. They have assured me of their interest in our campaign and have promised full support and backing.

Until two years ago we hadn't been aware of these conditions. But during our Washington evangelistic campaign early in 1952, a member of the British Parliament and a prebendary of St. Paul's Cathedral in London flew to Washington to speak with us. The dismal scene of England which they pictured was unbelievable.

These two men asked us to see these things for ourselves. A few weeks later, Cliff Barrows and I went to London. There we viewed the sad spiritual conditions. We were asked to address 750 clergymen in Westminster Church House, the headquarters of the Church of England. After the address, the Assembly voted to invite us to Great Britain for an extended evangelistic campaign.

We couldn't refuse their invitation.

Since that time, London Christians have been praying. Thousands of missionaries have been asked to pray. Hundreds of prayer meetings are being arranged in Korea, Japan, India, Africa, South America, Europe and the various islands of the sea. By the time the campaign begins, March 1, prayer meetings will have been organized all around the world. This meeting will probably be the most prayed-for event of our time.

And in answer to these millions of prayers, we believe God will send a great devastating revival to London.

But still, we do not have enough prayer behind us. We covet your prayer support, too. God will bring revival both to your heart and the heart of the immense city of London.

Monday night, March 1, the meetings begin. Harringay Arena, seating 12,000 people and situated in the northern part of London, has been booked for three months. It is the finest arena in Europe and is absolutely the only available spot in England. Although it had been booked for several years ahead, the Lord has worked a miracle and has provided it for us during March, April and May.

Of course, to reach a city of 12 million people in three months is almost impossible. Greater London is nearly twice as large as New York City. So our approach to the London campaign must be somewhat different from our campaign approach in the United States.

Every day we will be holding several meetings in various parts of London. In this campaign 27 persons, including Donn Moomaw, all-American football star, and Roy and Dale Rogers, will take part. Several outstanding ministers are also among the members of the team.

Press coverage will get London talking about revival and religion for the first time in many years. We are praying that we might also use radio and television in London. Currently radio and television, which are controled by the British government, are closed to us. There are no evangelical broadcasts. But, in answer to prayers of millions of people throughout the world, we believe that God can miraculously open the doors.

Of course the crux of the campaign rests at Harringay Arena. On warm evenings if the crowds warrant it, the meetings can be moved next door to a great stadium seating 50,000. We are praying that God will stir the entire city.

Such a stirring will encourage the Christians of London. They have been defeated for so long that they have become discouraged. They need to be shown that God can bring revival again.

In spite of this discouragement, more than 800 churches are supporting this campaign. A representative executive committee, one of the finest we have had, is handling the arrangements. Two of the men are generals in the British army; another is a bishop in the Church of England. Several denominations are represented. Although the backing is small, it is enthusiastic.

Because the number of Christians is so small, much British missionary work has been halted around the world. They have not been able to support missions.

In fact, the average church collection in Britain is about three cents per person. In the United States, offerings are about ten times that much per person. But with high taxes and low wages, the average Britisher has little to give.

Frankly, the expenses for this campaign are greater than the Britishers can afford. The cost of travel for our large team is great; advertising in London is three times the cost of adver-

London residents believe the time is ripe for spiritual revival in their nation.

tising in the United States; and the rental of the Harringay Arena is $94,000.

I believe that it is the duty and responsibility of Christians in America to help London in its hour of crisis. For the first 100 years of its existence, Christian work in the United States was supported by Great Britain. And now recently, we have helped them economically and militarily, but never have we done a thing for them spiritually. This is a time of opportunity for American Christians.

We of the team believe that it is a great opportunity for us, too. The opportunity does not end in London, but spreads throughout Europe. When the campaign is concluded in London, we will be leaving for meetings in eight capitals of Western Europe. Although these plans are still tentative, we are looking forward to having the largest religious meetings on the continent in this century.

When we return to the United States next summer, we will continue our evangelistic campaigns. We will be holding campaigns in Nashville and New Orleans later this year.

We now have invitations from almost every major city in the United States and the western world. We have also received invitations from cities in the Philippines, South Africa, Australia, New Zealand, Germany, Scandinavia and other lands.

However, we will have to cut our campaigns to four a year. Possibly we will be taking three in the United States and one abroad each year. Throughout the world we are finding a great hunger for the truth.

When we return, we will concentrate more and more on television. Although it is expensive and does not support itself, we believe that it is the greatest medium that evangelism has ever had. We have learned much in the three years that we have been on television and we believe that God would emphasize this means of reaching the people.

The job of evangelism is tremendous and it cannot be done by television or campaigns alone. This is the golden hour for the Christian church, but we are losing our opportunity because of division and strife among us. There needs to be more unity among evangelicals.

We plan to make public definite plans for such unity early next fall. The Lord has been speaking to me about this for some time and, if He continues to lead, we will take definite steps in this direction to help bring about a new unity among evangelicals throughout the country.

For the past few years I have been privileged to feel the pulse of the great denominations as well as the great independent movements of the United States. I am convinced that Christians across the nation are longing for leadership and praying that somehow God will unite our hearts together, not on an organizational basis but on a spiritual basis. And I believe that now is the time for definite action in this direction.

America is the spiritual arsenal of the world. God is sparing us for a purpose. That purpose, I believe, is to get the Gospel to the ends of the world.

Consequently, I will be preaching more radio and television messages on the subject of gospel missions. By these we hope to stir the American people to their responsibility concerning world missions.

In addition, we are planning to produce evangelistic films of the *Mr. Texas* and *Oiltown* type in foreign languages, that can be used on mission fields. The first one we will make will be a Japanese film in the Japanese language.

Many experienced missionaries have told me that this is the greatest need in Japan and could be used of God to reach millions of Japanese with the Gospel. This can be repeated in almost every mission field of the world.

These are days of opportunity. And these are days of vast undertakings.

As we conduct the London campaign, as we visit key cities in Europe, as we return for additional campaigns in the United States and as we broaden our endeavors, we need your prayer. As the Lord directs, great victories will be won for Him. END

Next to Harringay Arena, booked for the campaign, is a stadium seating 50,000.

Are You Limiting God?

by Victor Wierwille

You can prove that you are God's child by Scripture. But in daily living, as problems confront you, that victorious life which God has promised you in Christ Jesus is not experienced. This article will bring aid to you.

THE greatest name that you can ever know is Jesus Christ. In that name lie unlimited possibilities. But unless you know that name of Jesus as a living reality in your life, you are limiting God.

The nature of God is born within you the very moment you believe on the Lord Jesus Christ as your personal Lord and Savior. This is the supernatural miracle on the part of God. You have nothing to do with the birth of it except to allow it to take place in your life.

You believe and God is the miracle-worker. He is the One Who creates within you a clean heart. He is the One Who puts a new Spirit within you and from then on you are God's child. You belong to the family of God; you are a child of God, a son of the Kingdom, a co-heir with Christ Jesus. You then are no longer a servant who does not know his master; you are a son of God. Satan has no further hold on you unless you let him usurp authority which he does not rightfully possess.

You may limit God in your life by not knowing that which is legally yours in Christ Jesus.

Like many Christians, you may find it difficult to become God inside-minded, to realize that day by day God is building Himself a home which is your body. Naturally, He wants this home to please Him. As a Carpenter puts one board after another on the house until he has completed it according to plan, so God is day by day trying to build you up to be exactly like His only begotten Son, Jesus Christ.

When Christ died on Calvary's cross, He was your complete substitute for sin and the consequences of sin. Nothing was left undone in His substitution for you. The trouble is, you may not always regard Christ's work as finished or complete. But when you do, you will become God-filled with the power of Jesus' name behind you.

With this power behind you, you will not limit God any more. Instead, you will become well pleasing in His sight and He will make you more and more like Jesus day by day. And as this is happening, you will not talk about worry, fear, anxiety, sickness and want.

In fact, you will forget all about that language of frustration, for you will realize you are a child of the One who overcame. You are a child tied up with Christ. You are a Jesus person, refusing to limit God, as He is making you become a facsimile of Jesus. Then you can help others in their perplexities, not by letting them see you, but by letting them see the facsimile of Jesus that God is creating in you.

When you do not limit God in you, you will be living in the Word and the Word will be living in you. Your life will be the story of the vine and the branches, the story of fruitfulness and productivity.

Acquaint yourself with II Cor. 9:8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Christian Life

Project 4

Counteract 20th Century tensions with Christ controlled living.

Are you limiting God in your life? You must be, if you allow life's problems to frustrate you. For this is the will of God that His children have always all they need to face every circumstance of life, in order that they may abound unto every good work. This is God's eternal will for you.

Have you realized that God is your ability, that He is the life of your life, the strength of your strength, that He is your all sufficiency?

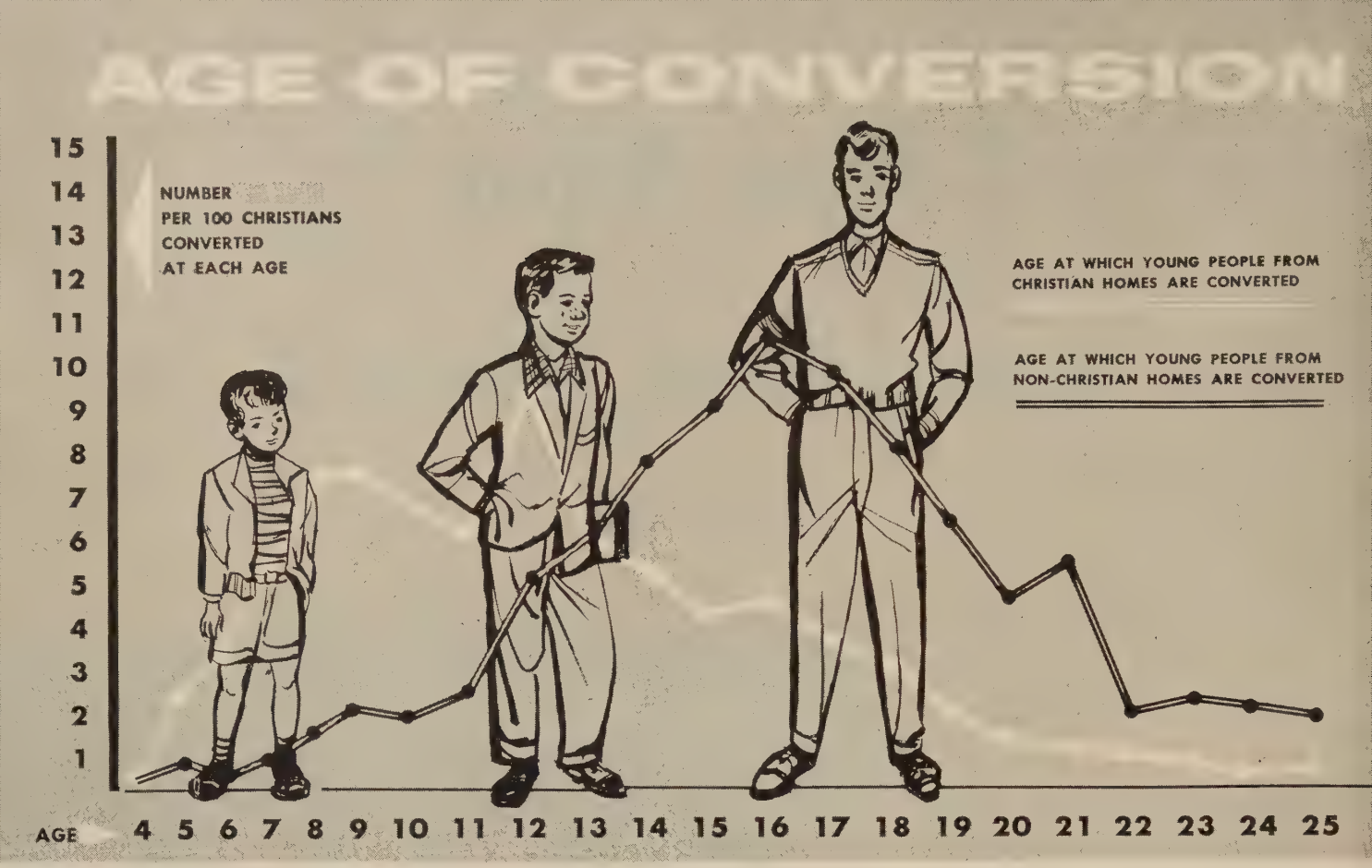
Frequently, you may be limiting God by your mind, by the knowledge that comes to you through your senses. Your reasoning facilities say, "That just could not be;" and so you say it, when all the time His Spirit within you is crying out, "Sufficiency in everything."

You have been schooled to look at knowledge through your five senses. And too often you may fail to recognize the knowledge from the higher realm —the spiritual—where the Word of God, not reason, has first place.

Both realms or worlds are real. The natural world is real. The spiritual world is real. There are four kingdoms in the world and the one supersedes the other; the plant kingdom, the animal kingdom, the kingdom of man and the kingdom of God.

Even so, there is a natural world and a supernatural or spiritual world. Both are real. The facts of the natural world and everything in it come to the mind through the five natural senses. But the spiritual world is not dependent upon the senses; rather it depends on the Spirit of God in man.

(Continued on page 110)



Born of the Spirit

by J. Robertson McQuilkin

Exclusive survey of 5,000 Christian students reveals new information on age, means and manner of conversion.

WHAT methods of gospel presentation are most effective? At what age are most people converted? What inner impulses does the Holy Spirit use to bring men and women to Christ?

Here, presented for the first time, are the results of a recent survey of 5,000 Christian college students from all parts of the nation. The statistics and impartial survey reveal facts that never before have been documented.

Some Christians may be surprised to see a favorite theory shaken, but they will welcome a solid fact in its place.

Of course, the Holy Spirit is not restricted in His methods of evangelism. He leads men to Christ in many ways. Yet the questions come: What means does He use most often? What differences are there between young people from Christian homes coming to Christ and those from non-Christian environments?

These and other questions found clear answers in this survey of students at Bob Jones University, Bible Institute of Los Angeles, Columbia Bible College, Prairie Bible Institute, Providence Bible Institute and Wheaton College.

The most fruitful field for evangelism in America today is among children and young people, the survey indicated. The Junior-age children from Christian homes and the high school-age youngsters from non-Christian homes respond more readily to the Gospel than any other age groups.

Sixteen is "sweet 16" in an infinitely more important sense because almost one-half of those from non-Christian homes found Christ during the short and stormy period, ages 12 to 17, with 16 as the peak age. Few from this group respond before teen-age. Though many from non-Christian backgrounds find Christ after college, the brakes have already been applied—response to the gospel message is in rapid decline before college age is reached. High schools offer the most fruitful field for evangelizing those from "pagan" backgrounds, but the response will be slower than child evangelism as only one out of every four converts is from this non-Christian background.

Even earlier is the response of children from Christian homes. More than one-third of these accepted Christ in the few short years between ages 8 and 12. The peak is reached before teen-age and response is in rapid decline following 12. The importance of reaching these children is especially notable

since three-fourths of our Christian young people are from Christian homes.

Many from Christian backgrounds do not know exactly when conversion took place. One out of every seven Christians fall in this category, convinced that he is a child of the King but not remembering the time of birth into the King's family.

Young people are, then, the key to our efforts to evangelize the world. Our most fruitful work is to bring children from Christian homes to a decision and to snatch teen-agers from the tenacious grip of pagan American environments.

When the question was posed "How were you won to Christ?" the answers of the young people were quite revealing.

At least three out of every four Christians are products of Christian homes. Almost one out of every two Christian young people recognizes his home as the major influence in his salvation. This means that the Christian family is the very backbone of our evangelical community in America.

This remarkable statistic is both encouraging and discouraging.

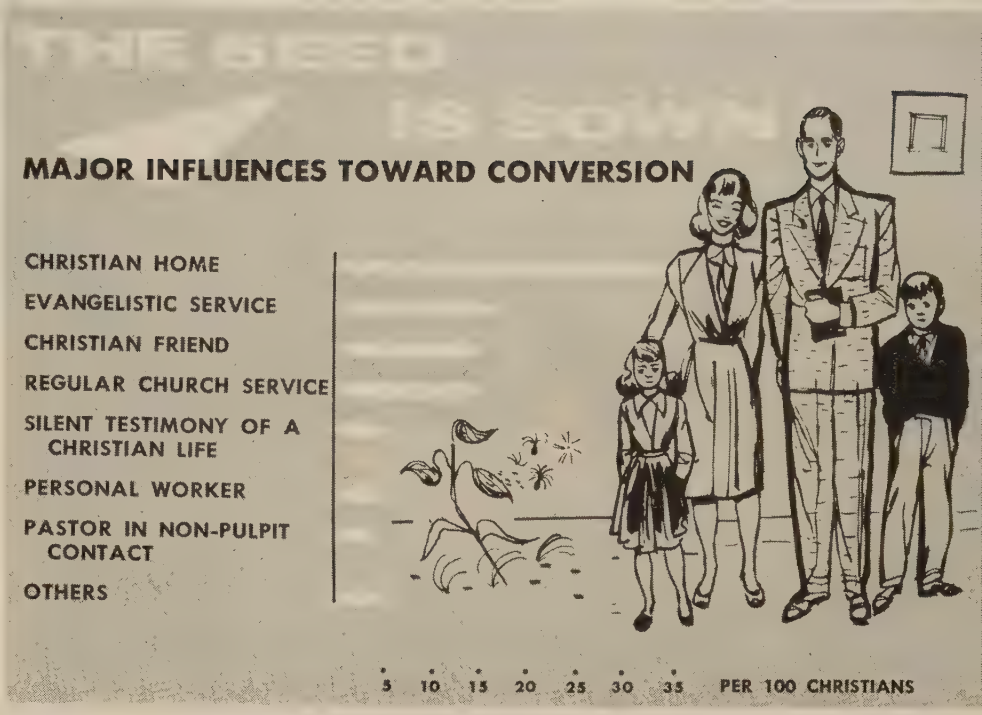
The tremendous strength of the Christian home in an age of crumbling homes should be a real encouragement to the Christian parent, who seems to be the key factor in present day evangelism. The modern Christian home may deserve some of the accusations leveled at it, but it is still God's major method of winning men for Christ.

The local church is the second major factor in preparing men for salvation. Regular and special church services and the pastor's personal contacts are named by one-third of all the young people questioned as the major factor leading to conversion.

Three other highly significant facts emerge as important considerations in the vital work of reaching people for Christ.

(1) Young people from non-Christian homes point to their Christian friends as the big reason for their salvation. More than one in every four attributes his salvation to the influence of Christian friends. This means that our young people play the major role in winning their friends from "pagan" homes. It is encouraging to see how the much berated Christian youth has measured up to that responsibility.

(2) The Christian who is seeking to win a friend through a "silent testimony," however, is probably in for real defeat. Only one out of every twenty is ever thus won. This does not do away with the biblical principle of "winning without a word" an unsaved husband or one who might feel "nagged" (I Pet. 3:1). It merely gives conclusive evidence that the many Christians who do not speak for Christ are not very effective witnesses.



In spite of the breakdown of the American family, backbone of evangelicalism is still the often overlooked Christian home, according to the survey information.

(3) The local pastor in non-pulpit contacts seems to be the least important influence of those suggested in the questionnaire. The young people may not recognize the part their pastors have actually played, but this should certainly be a stimulus to these men of God to live more closely to their young people—potentially their most fruitful field.

The work of bringing men to Christ is not restricted, however, to these three greatest influences—the home, the church and the Christian friend.

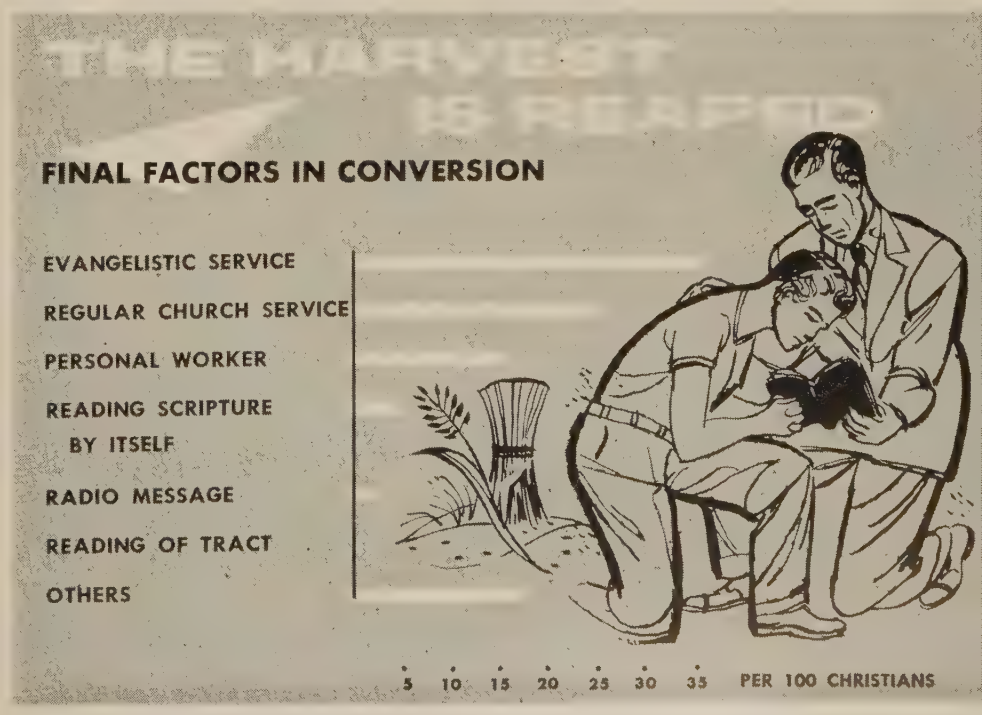
A decision is needed, and God's major method in bringing prepared men to this point is direct evangelism.

Where did these young people make their decisions? More than one-third said "yes" to Christ in special evangelistic services. Almost another third came forward in regular church services where an evangelistic appeal was made. Furthermore, three out of every four Christians were led to Christ through these two means of mass evangelism plus the ever-necessary efforts of the personal worker.

It appears, then, that man-to-man evangelism — mass and personal — is God's main method of reaching the lost. Of the different means of reaching the lost, the special evangelistic service

(Continued on page 86)

More than 50 per cent of Christian college students made their decisions for Christ because of an organized gospel meeting, the college survey has disclosed.



Author-conductor Wesley Hartzell directs Chicago Tabernacle Band in rehearsal preparing for Sunday night church service.

Between numbers, Hartzell discusses difficult passages with musicians.

In each rehearsal, band members testify of God's great love for them.

Even a 70-year-old oboe player can enjoy a band.

As a new outlet for your church talent, as a witness to unsaved musicians and as a means of training young people in leadership,

You Can't Beat a Church Band

by Wesley Hartzell

ONE of the first times a brass band was permitted to blast away inside the sacred precincts of a church building occurred early in the 19th century.

The famed composer, Hector Berlioz, had written a "Requiem Mass" and had scored it for a mammoth choir, symphony orchestra and not one, but three brass bands. He insisted, moreover, on having the premiere performance in a Paris church.

When the day arrived and all his musicians were assembled, there was hardly room for an audience. This, as it turned out, was just as well. For as the requiem reached its mighty climax in a section called "The Day of Wrath," all three of the bands let go with full volume. Four members of the choir fell over in a dead faint, along with some of the members of the audience. And it is said that the mortar in the ancient walls was loosened.

This brought down the wrath, if not of God, at least of the church officials and members. Ever since, the question of instrumental music inside the church —other than staid organs and pianos— has been a lively issue.

Despite this, there are at least 1,700 instrumental ensembles in the United States today large enough to be called bands or orchestras, serving the cause of religion. These range downwards from the many excellent Salvation Army bands to the scratchy, out-of-tune string outfits which are gotten up among beginning violin pupils and which limit their musical offerings to Sunday school sessions.

I am personally biased towards the view that bands have a very definite place in the church's ministry. As a high school boy in 1931, I was attracted to the Chicago Gospel Tabernacle, then under Paul Rader's ministry, because it had a band and I wanted some place to play my French horn.

I was not a Christian and the only reason I chose to play in a Christian band rather than a dance orchestra was the fact that jazz bands of that day frowned on French horns.

The testimony of Tabernacle band members won me to Christ. And in years following, the band's steady ministry held me away, in large part, from the world's fleshpots.

It must be pointed out, however, that a determined little group of dear old ladies—saints of God—met every Sunday afternoon at the Tabernacle to pray the band out of existence. I suppose similar groups today exist in many churches which have bands.

My own experience of being converted through the Tabernacle band's ministry duplicated the experiences of Clarence Jones and his brother, Howard. Clarence went on to found with Reuben Larson the pioneer missionary radio station, HCJB, in Quito, Ecuador. Howard is now serving the Lord full time with Youth for Christ.

James Boersma, long the band director at Los Angeles' Angelus Temple, tells a similar story. "The instance of Art Attwell, formerly starred with Spade Cooley, top western TV band, is a fine example of the spiritual contribution of a church band. Art came to play with us during my time as director. After a couple months, Art came to me after rehearsal. I talked with him until two a.m. about the Lord.

A few months later, he and his wife were wonderfully converted. Since then, he has given up all his connections with the entertainment field and has dedicated his life to preaching the Gospel and teaching young people to play gospel music. His testimony is vibrant and genuine. God is blessing and using him in many ways."

Or I might bring up the testimony of S/Major Frank Longino, secretary of the Education and Music department of the Salvation Army's Southern Territory. As a boy of nine he began playing with a city band, then later with a vaudeville orchestra.

When Longino was in his late teens, the Salvation Army started work in his home town of La Grange, Ga. One day as he emerged from a theater during a rest period, he heard a noise on the street corner and went to investigate.

He found a lean six-foot Army lieutenant playing a sawed-off cornet and a short, fat man playing a big bass drum. He listened, stayed around to hear the message of salvation. Six months later he himself yielded to the call of Christ. And within a year he had become a Salvationist officer himself.

Mrs. Longino, a musician herself, writing on this subject, says, "Stories of would-be suicides, saved bodily and spiritually through the arresting effects of music of the street, are many in Army literature. In fact, in our experience, we see people literally stopped-in-their-tracks every time a band goes into the open air service."

These instances show the unique place bands have in the church. This place is primarily in evangelism. Actually, the band has a twofold ministry.

First, a church band can draw young trained musicians who now find themselves without a means of expressing this talent except in a local dance band. A church band need not be limited to

Always in demand in Christian service, bandsmen give aid to other church groups.

Christians, although Christians should compose the majority of its membership. It's a good idea to have a devotional period at each rehearsal so that unsaved members might hear the Gospel and testimonies of Christian members.

Secondly, the band is a lively aid in the evangelistic service itself. It may attract unsaved persons just to hear its music whether on the street corner or in the church. These may be receptive to the gospel message and invitation.

Our own band at the Chicago Gospel Tabernacle has seen people won to the Lord at several of our annual spring concerts.

On the question of enlisting high school and college musicians, Mrs. Longino pointed out in an article written two years ago for CHRISTIAN LIFE that large numbers of musicians from high schools and colleges have no other outlets for their talents except in choirs.

She said, "Many, if they want to follow a musical career, are faced with the choice of working towards a minister-of-music job, dropping out or joining some local outfit that plays for dances."

An alert minister, interested in evangelism, can secure these young people, work to win the unsaved and at the same time have for his own church a valuable musical organization.

Having marshalled all these arguments in favor of bands, let us now hear the complainants' side.

The complaints stem mainly from the misuse of church bands and frequent lack of taste in the music chosen for certain occasions. Even "Onward Christian Soldiers" played on an organ will sound out of place during a Communion service.

A rule of thumb could be that, unless the band is exceptionally good and can play music to fit the mood, it should sit on its hands during a purely worship service. Angelus Temple has solved this by organizing a quieter string ensemble for its morning worship services.

I have excepted the good bands. The Salvation Army has some aggregations that can move a sensitive man to tears by playing the stately old hymns of the church.

James Nielsen, head of the Oklahoma City University School of Music and one of the nation's finest Christian musicians, has said in a series of articles written for *Etude* magazine, "The Salvation Army has long recognized the social and psychological values inherent to music. It recognizes the fact that music can often win the hearts of men to right living when all other preaching has failed . . . Literally thousands of men and women have testified to being reclaimed from lives of sin and debauchery, hundreds of others to being wooed from a suicide's grave, because an Army bandmaster has sensed a need and has played the right kind of music at the right time. What greater power can music have than this?

"Surely, the thinking of the Salvation Army on this matter is in line with that of the great Greek philosophers, who believed that it was the first duty of music to ennoble the soul. . . Perhaps they (the Salvationists) have come closer to the true meaning of music than have many of those who sit in the seat of the scornful . . ."

Bands, by their nature, are full of life and addicted to lively music. But this is not something at which staid Christians should throw up their hands.

Martin Luther himself wrote, "The words of hymns should have a swing. . . . Let us bid goodbye to the music of Gregory and take up the common songs. . . . Man can as well praise God in one tune as the other and it is a pity such pretty songs . . . should be kept from the service of their Maker."

Of course, "swing" in Luther's time had a far different meaning than it has today.

The Salvation Army brought this philosophy up to date. At first General Booth frowned on the lively ditties current in his day, but he relented when he found an evangelist having great success singing "Bless His Name He Set Me Free" to the tune of "Champagne Charlie" in 1881. A year later Gypsy Smith brought blessing with "The Blood of Jesus Washes White As Snow" to the

(Continued on page 94)

Hymns for Your Quiet Time

by Laura Emerson

WHY not make it a habit to use your hymn book as well as your Bible in your daily quiet times? Said a young college fellow, "The hymnal is a 'must' in my private devotions, for in praying the consecrated words of the songwriter, I am led to commune with God for myself."

"When I cannot pray," wrote Luther, "I always sing." Praise and prayer together change things.

Ray Palmer, 22, was teaching school in New York. Alone, far from his family and in ill health, he went to the Lord for encouragement. While reading a German poem picturing a suppliant kneeling before the cross, his spirit was touched and inspired. He picked up a sheet of paper and expressed his emotion in verse as he had done since childhood.

Conscious of his own inner needs, he wrote his prayer:

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine.
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly Thine.

As Paul and Silas sang in prison, and Jonah in the belly of the great fish cried out, "I will sacrifice with the voice of thanksgiving," we too may be compassed about with song.

When Beverly Shea, noted gospel singer, signs his autograph, he also writes out Ps. 71:23, "My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed." "Is any merry?" wrote James, "let him sing psalms."

Song and victory have always complemented each other. Jehoshaphat overthrew his enemies by song. "When they began to sing and to praise," the Lord brought deliverance (II Chron. 20:22). We are exhorted, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

In the first century, the early Christians sang. Tertullian the historian wrote, "In our Christian meetings we have many songs, verses, sentences and proverbs. Each Christian is asked to stand forth and sing as best he can a hymn to God of either his own composing or one from the Holy Scriptures."

But in the third century a controversy arose over the divinely-inspired Psalms of David and the humanly-composed songs. For 1,000 years congregational singing was unknown—only the formal chanting of the clergy was heard. The laity no longer could "come before his presence with singing" (Ps. 100:2) or "sing aloud unto God our strength" (Ps. 81:1).

Singing is basic to Protestant worship. In the 16th and 17th centuries came a period of spiritual awakening, the Reformation, with Luther, Calvin, Watts and Wesley writing hymns, publishing songbooks, leading the people back again to worshipful singing.

So let us use our hymnbooks in our own quiet meditations, then worship together in song in the congregation. "Hymns," said St. Augustine, "are praises to God with singing."

E. E. Helms wrote, "The world was born with music—'when the morning stars sang together;' the world was redeemed with music—'Peace on earth, good will toward men;' and the world will end with music—the 'song of Moses and the Lamb.' "

Secret of the Cup

Anthony Taylor would glance over his shoulder and see Uncle Charlie standing with tracts in his hand.

Uncle Charlie hadn't been the same recently; some folks said he'd been wrestling with the devil.

by Robert B. Black

I HURRIED over the fields and along the creek banks which were getting dark with evening shadows. I didn't even stop to listen to the corn growing as I sometimes do on sultry nights.

There was awful trouble in the Enchanted Cup. Uncle Charlie was going to make an announcement in the church that night. People from miles around would be there to hear him. Even Anthony Taylor, our county clerk, would be in the crowd. A lot of the trouble had to do with Anthony Taylor. But there were more things than that wrong. It was something deep and ugly like where the water almost stands still in the drowning hole on Blue Goose Creek. You know it's there and it's awful but you can't quite see it.

I don't know if you're acquainted with Uncle Charlie. He's the wisest man in the Enchanted Cup. He's been in the Cup as long as I can remember and I am 15.

Granny says that he brought Christianity to the Cup. I was saved at one of his meetings. I guess just about everybody else hereabouts was too.

Lately Uncle Charlie's been awful sad. Some folks say he's been wrestling with the devil and that it's the dreadful conflict that's putting the deep hollows under his eyes. I know part of his trouble is about Anthony Taylor. Mr. Taylor says he is going to sell our meetinghouse to a man in Clinton Junction.

Anthony Taylor first called on Uncle Charlie about a year ago. He said he owned our meetinghouse and had papers to prove it. He said he was going to sell it to a man who would haul it off to the paved highway and turn it into a roadhouse. Our people got together and offered Anthony a price for it but Anthony said it wasn't enough.

Our Cup isn't large or wealthy but it's filled with pleasant fields. Right now there are wide jungles of corn and seas of tawny grain that hiss and roll in the wind. Our valley is surrounded by hills and they call it the Enchanted Cup because it is so beautiful.

Uncle Charlie is our preacher and our prophet. If you could have seen him as he was before the trouble—with his white beard trailing down his chest and his eyes gazing calm and steady over the valley like he was giving a benediction—you would know why we all think that God sent him here. He is so tall that when wisps of white hair stir in the wind they seem like clouds curling about his head.

He doesn't need a Bible when he gives out the Word. He has the Book in his mind and he can recite page after page and chapter after chapter. It makes shivers go down your back to hear him say God's Word. You can feel the awful presence of God moving through the valley.

No one knows where he came from and he never speaks of any "people" except his son.

Uncle Charlie's son is a mystery to everyone. He was in World War II it seems, and now he is fighting in Korea. But he never came to the Cup and no one has ever seen him. Uncle Charlie cries a little whenever he talks of his boy and no one ever asks him much about him.

I remember one Sunday at Granny's place. The Cup was all full of sunshine and the ridges wore blue coats of mist. Uncle Charlie sat by the open window, a chicken bone in his hands. He'd just mentioned his boy and his eyes seemed to be crying, though they had no tears.

"Some day God will bring him through if my faith is great enough," he said softly. I was going to ask him more about his boy but Granny shut me up with one of her looks. I had a feeling that he might be in trouble of some sort.

Because Uncle Charlie is such a mighty man of God our people have always said that he was the only one who could save our church. Uncle Charlie should try to win Anthony Taylor to God, they said.

Uncle Charlie, with his big white beard, became a familiar sight around the court house. Anthony would be writing out a marriage license or stamping his seal upon a document and would look up and see Uncle Charlie standing there. Uncle Charlie would plead with him and give him tracts and recite pages of Scripture. Anthony would stand there and laugh quietly.

While Uncle Charlie worked with Anthony, the rest of the people in the Cup prayed. Anthony never said anything unkind to Uncle Charlie but as time went by everyone could see that Uncle Charlie was losing his battle.

Some of the glory seemed to leave Uncle Charlie as he made no headway with Anthony. (*Continued on page* 108)

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MISSIONS

Paganism on the Rise

Missionaries Report Resurgence

CHRISTIANITY, locked in a deadly struggle with Communism, is being brought under attack by a more ancient foe—paganism. Missionaries in various fields report the following:

1. Islam and all its evils is on the march again—particularly in Africa where it is making headway among natives.
2. Shintoism, once almost officially stamped out in Japan after World War II, is undergoing a resurgence.
3. Buddhism, undergoing a revival in India and Burma, is expected to launch a missionary effort all around the world after a two-year world convocation beginning next year in Rangoon, Burma.
4. Hundreds of African local church leaders are forsaking the truth and are declaring themselves "Prophets," mixing a strong element of heathenism with their "Christian" message.

Here are the details from the fields: Missionaries of the Sudan Interior Mission and the Sudan United Mission say many Christian leaders fear that Mohammedanism may engulf all of West Africa. This Mohammedanism is not the strict, orthodox type from North Africa but is mixed with pagan practices. One mission writer says that years of effort by Christian missions seem unable to stem this tide.

At the same time an Anglican clergyman, the Rev. Michael Scott of South Africa, warned in a talk made in New York City that South Africans also may turn to the Moslem faith "as a reaction against oppression by white Europeans whom they identify with Christianity."

Rev. Scott is a controversial figure in South Africa and has frequently been at odds with the government there.

Nor is this upsurge of Mohammedan missionary activity confined to Africa. On the streets of London and other English cities Indians and Egyptians are distributing Mohammedan tracts, and many educated English women are said to have gone voluntarily into Purdah after embracing Islam. During the war, the English Government contributed 10,000 pounds towards the building of a mosque in London.

Absolom Vilakazi of Natal, South Africa, reporting to the Division of Foreign Missions of the National Council of Churches in Buck Hill Falls, Pa., announced that "more than 800 local prophets" with individual churches now exist in South Africa alone and others have arisen in Nigeria and other African territories.

Many of these, of course, might be very good churches from the evangelical point of view since they are separatist and possibly Gospel-centered and thus subject to criticism from a National Council reporter. Vilakazi attributed their growth to rising nationalism.

On the Burma-Buddhist scene, Joy Ridderhof of Gospel Recordings Inc. writes that thousands of people are now dedicating their time and work without pay to build more temples around Rangoon for the heathen convocation next year. She said that "millions are expected to pour into the city for the convocation."

This great world conference of Buddhists marks the 2500th anniversary of an important date in the life of Gautama Buddha, founder of the pagan faith. According to the Board of Missions of The Methodist Church, "some Buddhist leaders are predicting that a new and powerful surge of evangelism will grow out of their gathering and this will greatly affect the work of Christianity in Buddhist countries."

Miss Ridderhof and other missionaries are preparing now to meet this challenge. Gospel Recordings will be on hand in Rangoon during the convocation to furnish records for pilgrims in their own tongue to take back to their villages. These records, of course, will contain the gospel message. Miss Ridderhof says many gramophones exist in small villages throughout the Buddhist area where the records can be played.

Missionaries of The Evangelical Alliance Mission in Japan report the revival of Shintoism. One former commander in the Japanese air force is quoted as saying that Japan can never get its spiritual patriotism back until she returns to the Shinto shrines. And plans made for Vice-president Nixon on his trip to Japan actually included his laying a wreath on a Shinto shrine dedicated to Japanese war dead. Protests by Christians scotched this idea, however.

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, has also warned of the "marked resurgence" of heathenism in the Far East, and called on missions to intensify their efforts.

Congo Revival

MISSIONARIES of the Heart of Africa and the Unevangelized Fields Missions report that revival is bursting forth in village after village of the Congo—similar in many respects to recent manifestations of the Holy Spirit in the Hebrides. Missionary Delores Meyer reports that on August

A rolling testimony called a "Biblemobile" has been put into operation in Memphis, Tenn. Here it is with Jimmy Stroud, Memphis Youth for Christ director, and an aid, Dick Schrum. The big van presents 18-minute messages in front of a Memphis high school each morning.

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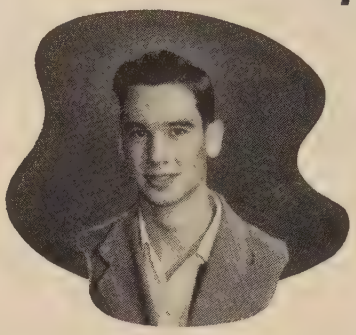

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7 the revival came to her village. On that night five African brethren, she said, had gathered a crowd in the village to answer questions of unbelievers concerning their faith. Far into the morning they talked. The next morning, Sunday, they gave their testimonies at service.

In the afternoon missionaries held another service. Miss Meyer writes: "Suddenly, like a great clap of thunder, the whole congregation stood as one man, weeping and crying out to God for mercy. It came so abruptly and so violently, we missionaries sitting on the platform were frozen with amazement. Then we saw one young woman, for years known as lazy, thieving from others' gardens, fall to the earthen floor writhing in agony. Her only cry was: 'I'm a thief!' "

Soon, Miss Meyer wrote, others were confessing, weeping and finding Christ's forgiveness. The manifestation was typical of the Visitation in several towns in the Congo.

The Indomitable Word

THE BIBLE had a leather cover, charred slightly. The ragged owner, squatting in a lonely hut in Colombia, South America, said, "Yes, I've had this Book for about three years. But I've never really been able to understand it."

That was all the cue that Carlos Pajaro and Guillermo Buendia needed. As students in the Latin America Mission's new Caribbean Bible Center in Colombia, they knew just how to help such people to a full understanding of the Scriptures. And so, from that once-beautiful leather Bible, they led this hut-dweller to accept the Savior who fills its pages.

"But now," the students said, "tell us where you found it. Surely it didn't just drop out of nowhere."

"Almost, it did," the man answered. "About three years ago an airplane crashed near here, and I got to the wreckage before anyone else. One of the dead men had a brief case. I brought it home and found the Book inside. I've wanted someone to explain it to me ever since."

Carlos and Guillermo were hushed. Quietly they opened the flyleaf to discover the name of Julius Hickerson, a Southern Baptist missionary who had been killed in a plane crash within months after arriving in Colombia.

Then they set off homeward to write a letter to Hickerson's widow to let her know that her husband had not died in vain.

▸WORLD

The Pope Views Tolerance

IN UNDOUBTED response to requests from within his own church, the Pope came out with a definition of the proper attitude of Roman Catholic countries towards non-Catholics. To most Protestants the issue is as confused as it was before, however, since the Pope's views were exceedingly complex and difficult to understand.

In brief, the Pontiff, had this to say:

1. No ruler can authorize or support the teaching of anything contrary to "religious truth or moral good." And any-

BISHOP DIBELIUS, KRUMMACHER, HAUETER AND ENGELHARDT
The Reds Can't Shut Them Up in Germany

Communists Push War on German Churches

by Paul Haueter
CHRISTIAN LIFE *Foreign Correspondent*

BERLIN, Germany—The Communist war against Christianity in Eastern Germany which has been smoldering for the past few months flared up violently on Christmas Eve. Permission to preach was refused Bishop Otto Dibelius, who leads the national church organization of East and West Germany.

The Bishop's eyes flashed fire as he described this incident to me in an exclusive interview as we sat together in his home in West Berlin.

On the afternoon before Christmas Bishop Dibelius intended to preach in the newly-built steel center of Stalinstadt on the Oder River. The Reds have termed it the "ideal socialistic city." No churches have been allowed to be built there. So the bishop was going to hold the service in the Cultural Hall. When the time came, however, the Communists scheduled a secular Christmas celebration at the same time and place. This celebration was in full swing, with liquor flowing freely.

The Bishop led his faithful flock to a village a few miles away. There they found two inns across the street from each other which were collectively large enough to seat the congregation. The two buildings would have been connected by an amplifying system but the Red authorities prevented this. They even tried to prevent the meeting altogether, but by this time the indignation of the crowd of Christians was so strong they were compelled to grant permission.

In the first inn the Bishop brought his message, then crossed to the other building and preached the same thundering sermon. The topic of this sermon: "Communist Intervention in the Sacred Right to Worship!"

The strategy of the Reds has been to try to sever the Eastern churches from those of the West. But Bishop Dibelius has stood strongly as a symbol of the united strength of East and West Christians. The Communists have yielded ground before his fearless denunciations. A number of Christians and leaders have expressed to this correspondent that the greater liberty allowed to the church since the June 17 uprising has been only temporary, a policy of convenience. One gets the feeling that the executioner's axe hovers in the air. The clash of Dec. 24 shows this opinion as correct.

Meanwhile, the Communist youth organization, F.D.J., has orders to do all possible to prevent any Christian young person from being elected to office in high schools or universities. If this happens, the election is to be declared void and another election to be held. The offender will probably be gotten out of the way so that he will not interfere further with the "democratic elections of the people."

Dr. Krummacher, general superintendent of the German national church organization, whom I also interviewed, pointed out the pressure being put on young Christians in the Soviet zone. The need for pastors and Christian workers in the East is desperate, he said, and the number of young people training for full-time Christian service is almost nil.

Bishop Dibelius expressed his appreciation for the prayers of Christians in America and asks continued prayer for him and also that the four-power conference in Berlin be successful in bringing peace and union to Germany.

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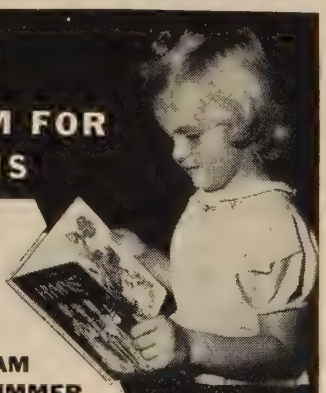

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thing that does not correspond with the truth "has no right to exist."

2. Though toleration of religious and moral error is in itself immoral, the "impeding" of them is not always demanded of the rulers of nations.

3. In some countries, such error may be tolerated if this toleration serves the common good of the church and the state in individual states or the common good of the universal (e. g. Roman Catholic) church.

4. Roman Catholic statesmen, in matters concerning religion and morality, "will ask for the judgment of the Church," and only the Roman Pontiff "is competent to speak on the last instance on such vital questions which touch international life."

Protestants, of course, come largely under the Catholic category of "religious error." The Pope promised, however, a large measure of toleration for those guilty of such "error" if they make the mistake in "good conscience." He said: "The Church —out of regard for those who in good conscience (though erroneous, but invincibly so) are of a different opinion—has been led to act and has acted with that tolerance, after she became the State Church under Constantine the Great and the other Christian emperors, always for higher and more cogent motives; so she acts today, and also in the future she will be faced with the same necessity."

Since the Pope did make it clear that rulers in Catholic countries must seek his guidance in matters of tolerance and religious error, evangelicals and other Protestants can now watch to see how that guidance will be manifested in Colombia, Spain, Italy and other areas where they have been under persecution (See below).

Churches of Silence

WHILE POPE PIUS XII was expounding on tolerance, new persecutions were arising in Spain, Colombia, and Quebec province, Canada all predominantly Roman Catholic Countries.

In Spain: A request by the Spanish Reformed Church that it be permitted to reopen a chapel in Salamanca has been turned down by a government ministry. Permission also was refused for Baptists to open a new center in Barcelona. The Rev. Aurelio del Campo, a Baptist pastor who served in several communities in eastern Spain, was fined and forbidden to live in Navarres.

In Colombia: Protestant congregations whose spokesman is the Evangelical Confederation of Colombia announced they are prepared to go "underground" in the face of edicts closing down missions and churches in three-fourths of the country. Facing the ban are 20 Colombian pastors and 41 foreign missionaries, 25 churches, a Bible institute, 3 dispensaries, a dozen cemeteries and 25 primary day schools.

The confederation points out that Colombia guarantees freedom of conscience and that "no one shall be disturbed because of his religious opinions" and also that the country signed the United Nations charter guaranteeing freedom of religion. The evangelical group said that Protestant pastors in the territories set

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aside exclusively for Roman missions are instructing their congregations in ways and means of preserving their evangelical faith.

The confederation said, "Holy communion and baptism will be administered to small, concealed groups. Until this shameful denial of freedom is ended, Protestant Christianity will exist underground as the Church of Silence."

In Quebec: Canadian evangelicals inform us that a special "Padlock Law" is being used against non-Catholic groups. The Rev. John Dempster, pastor of People's Church, Montreal, writes, "It has even been against the law to distribute the true Word of God on the streets or from door to door without police protection. Street parades and house to house visitation have been strictly taboo."

In Italy: The government has been charged with "stalling" in the issuance of permits to Protestant churches in Italy. A spokesman for the Federal Council of Italian Evangelical Churches, the Rev. Achille Deodato, charged in New York that "clear articles assuring perfect freedom to all religious minorities have not yet been put into operation." Protestants, he said, are still under old Fascist restrictions. Most severe treatment given any protestants, he said, has been the lot of the Pentecostals.

Other Side of the Coin

ROMAN CATHOLICS in Switzerland have protested restrictions placed on their activity by the Swiss government. The Swiss constitution of 1874 bans activities of the Jesuit order "and its affiliated societies" and forbids foundation of new convents and religious orders and re-establishment of those suppressed in the past.

The Catholic Popular Party is launching a move to obtain the same rights enjoyed in Switzerland by the Protestants.

Korean Help for Christians

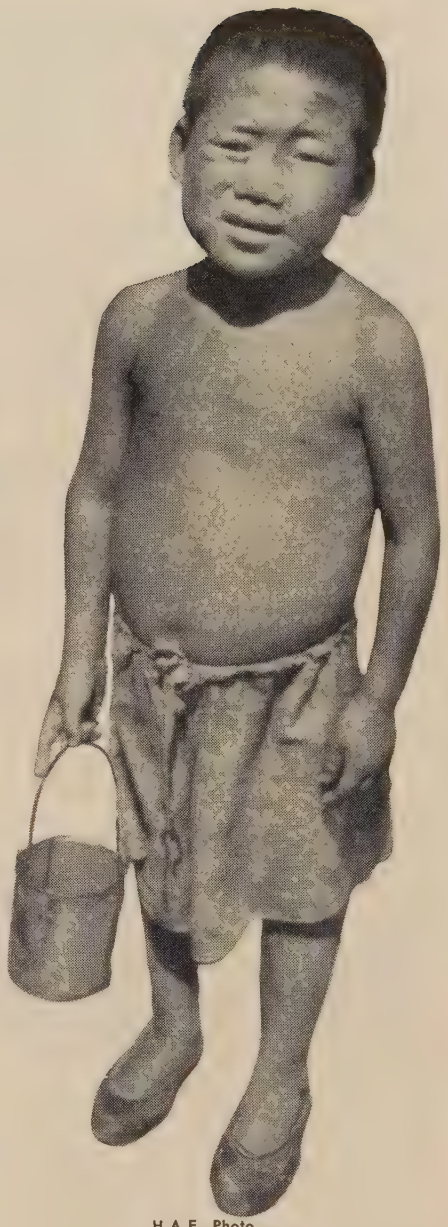
THE EVANGELICAL Alliance Mission, trying to get an okay to build a missionary radio station in Seoul, got help from a top source. The chairman of Korea's National Assembly Foreign Relations committee, Sungsoo Whang, one of the country's leading evangelicals, has taken the helm of a group which is pushing the application for a permit.

Since Tom Watson, Jr., first obtained President Rhee's personal approval of the project more than a year ago the snarled political and military picture in Korea has delayed TEAM's application. Watson said his vision is for an eventual signal of 100,000 watts to beam the Gospel to Korea, China, Japan and Asiatic Russia in their own languages. Also supporting the application is a group of Korean Christians including Taikook Kang, president of the country's evangelical movement and a graduate of Bob Jones University.

Notes from Everywhere

THE FIRST parliament of the Sudan, which recently voted for independence, includes 18 Christians, a seventh of the total. ■ A spokesman for Israel said his government will prevent the recurrence of outbreaks

A little Korean boy begs for a morsel of food. He seems to be saying: "How can you turn me down?"
The physical need of the Korean people remains extremely critical. The Oriental Missionary Society, with your faithful help, is continuing to send tons of food and clothing to Korea each month to relieve the tremendous suffering.



H.A.E. Photo

KOREA

world's ripest harvest

HERE ARE THE FACTS:

President Syngman Rhee has publicly announced his desire to have his nation become Christian.

Only 5% of Koreans are now Christians. All other religions total only 4%.

91% of Korean population has no religion.

75% of soldiers in Korean Army registered as having no religious preference.

THOUSANDS SEEKING THE LORD EACH MONTH

The Oriental Missionary Society has launched a systematic campaign to reach every person in Korea with the Gospel. Teams are going out visiting every home and holding evangelistic meetings in the evening in every area. Four of these teams saw 4,467 people seek the Lord during a five-month period, which resulted in twenty-three newly organized congregations who built their own churches.

$25.00 per month will support a crusader. Send your contribution to

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900 N. Hobart Blvd. Los Angeles 29, California

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THE AMERICAN-EUROPEAN BETHEL MISSION, INC.

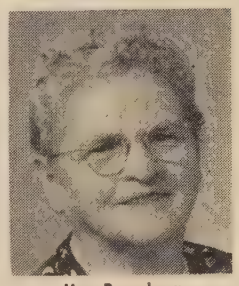
Rev. Leon Rosenberg

REV. LEON ROSENBERG
Founder and General Director

In the Footsteps of the Lord Jesus

Of our Lord Jesus we read -- that coupled with His preaching of the Gospel He went about doing good.

Following in His footsteps, The American European Bethel Mission endeavors to do likewise.



Mrs. Rosenberg

3-Fold Missionary Program

Preaching the Gospel: For more than half-a-century it is our blessed privilege preaching the Gospel winning souls for Christ among Israel — having missionaries in the United States, Europe and the Holy Land.

Our Relief Department: Following the Divine exhortation, while breaking the Bread of Life, we administer the necessary help, especially to those of the household of faith, through our Relief Department. It redounds to the glory of God and is very gratifying to read the very touching letters of appreciation from those underprivileged refugees who were so violently deprived by the atrocious enemy of everything they possessed.

A Unique Orphanage in the Holy Land: Together with our two Gospel Stations in Jerusalem and Haifa, we maintain a Orphanage for Hebrew Christian and other needy children. Under the influence of the Gospel of Christ and loving care these boys and girls are being transformed out of misery, destitution and starvation into joyful, happy children loving their Lord and Saviour. More wistful, needy children look to us for admission and we are praying the Lord will enable us to take them in.

Your Prayers and Help Implored

The American-European Bethel Mission is strictly Evangelical, Non-denominational and Non-sectarian. As a Faith Mission it is supported by freewill donations of Christians friends who consider it a privilege to co-operate with us whom the Lord has used for so many years as a channel of blessing by means of their prayers and gifts.

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such as that which recently took place outside the Hebrew Evangelical Mission in Jerusalem . . .

NATIONAL

Oxnam vs. McIntire

LOS ANGELES was treated to a verbal duel between Methodist Bishop G. Bromley Oxnam and Dr. Carl McIntire, a leader in the American Council of Christian Churches and a sharp critic of Oxnam's liberalism. They did not meet.

McIntire spoke at a meeting on the night preceding Oxnam's recent address in the First Methodist Church in Los Angeles and hit the bishop's stands on political and religious issues. Oxnam has been accused of leftist leanings.

NAE Shuffle

TWO TOP executives of the National Association of Evangelicals resigned their posts in January. The resignations, according to spokemen in the organization, arose after financial difficulties.

The executives are Dr. R. L. Decker of Kansas City, Mo., executive director, and the Rev. Harold Taylor, executive assistant in the NAE's Chicago headquarters.

Dr. William H. Lee Spratt, pastor of the Lorimer Memorial Baptist Church, Chicago, and chairman of the association's committee on operations, said that Dr. Clyde W. Taylor, brother of the Rev. Harold Taylor, would continue as the NAE's foreign affairs secretary in Washington.

The NAE's national board met in Lorimer church to select a successor to Decker. Nominated to fill the position was the Rev. George L. Ford, present head of the NAE's Southwest Region.

National Notes

THE U. S. SUPREME COURT has ruled that a pastor's reading of Scripture to a murder trial jury in Florida did not cause a "prejudiced" guilty verdict. The court refused to upset a death sentence for the murderer. ■ The World Evangelical Fellowship, rejecting Geneva and London as possible headquarters, has chosen to establish its office in Washington, D. C. ■ The Young Life Campaign has launched a graduate training school in teen-age evangelism at Star Ranch, its headquarters near Colorado Springs.

WOMEN

One Woman's Faith

ELSIE A. JOHNS was a church worker in Detroit in 1941 when she was asked to see what she could do with a Methodist Church in Clarenceville, Mich., which practically had been abandoned. Miss Johns was given a license to preach by the Detroit Methodist Conference, but when she went to look over the church she found a note on the pulpit which read, "This church has no membership and no money. Here's the key."

Miss Johns began door-to-door canvassing for members. For the first six Sundays nobody showed up for Sunday services. On the seventh Sunday two women came. Next a few men appeared, and

then the membership began to grow.

Last month Miss Johns was honored by her church for her 12 years of labor. It now has a membership of 482, with a Sunday school enrollment of 500. The building fund has $16,000 towards an addition for an educational unit.

PEOPLE

Paragraphs about People

GEN. ALBERT W. T. ORSBORN, world commander of the Salvation Army, announced in London that he will retire on June 30. His successor will be chosen on April 29 at the Army's high council. . . . Evangelist Torrey Johnson and musicians Strat Shufelt and Doug Fisher held a week's revival campaign in Warren, Ohio. There were scores of decisions. . . . Dr. Bob Pierce, noted missionary crusader, and Dr. John Summerfield Wimbish, pastor of Calvary Baptist Church in New York City, are embarked on a 40,000 mile tour of world mission fields. They plan to interview political and religious leaders in many different countries. . . . Dr. Arnold C. Schultz, professor of Old Testament and Archaeology at Northern Baptist Theological Seminary in Chicago, will conduct a tour of the Holy Land leaving New York by plane on July 11. The group will visit the site of ancient Babylon also.

ORSBORN

'Lord, Remember Me?'

DID THE NOTORIOUS Russian chief of the secret police, L. P. Beria, follow a "distinguished" predecessor in his death? That question remains unanswered as reports disclose that the executed Russian deputy premier may have repented of his many sins before he died before a firing squad recently. The predecessor, of course, is the thief who died on the cross after putting his faith in Christ.

A Dublin weekly newspaper, *The Standard,* reported that Beria, who as head of the secret police was responsible for the executions of untold thousands, asked for a copy of the New Testament before his own death in a Moscow jail.

The paper stated that this intelligence was brought to Berlin by Prof. P. Yudin, described as a former director of the Cominform bureau in Bucharest and later Soviet deputy high commissioner in East Germany.

Yudin is quoted as saying that Beria asked for the Testament in Georgian, his native language. The newspaper said the Soviet official who fell out of grace with Premier Malenkov had read the New Testament as a young boy. Yudin said he didn't know if Soviet prison officials gave Beria a copy of God's Word.

Most Christians, no doubt, will be very surprised if they encounter Beria walking the streets of gold.

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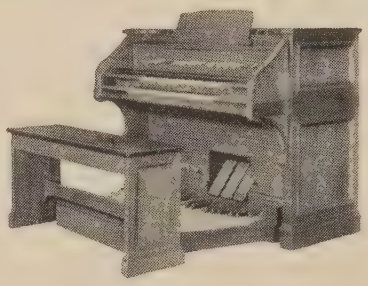
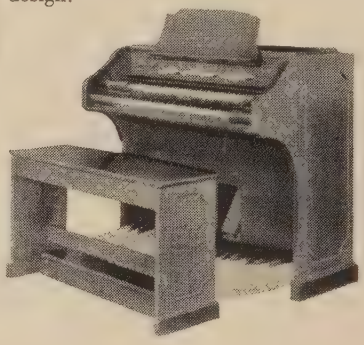
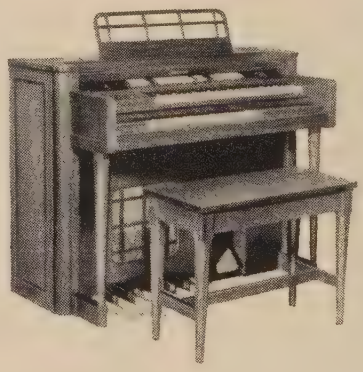


The Model 10 for the larger church —traditional in tone, modern in design.



The Model 5 for church or chapel —practical in size or cost, a revelation in tone.



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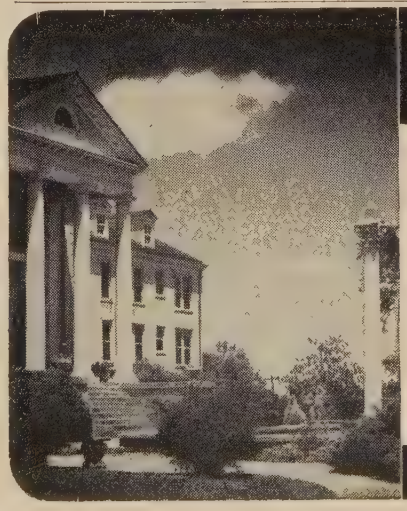

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Dr. G. T. Gillespie, President — Jackson, Mississippi

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'Greater Love Hath No Man'

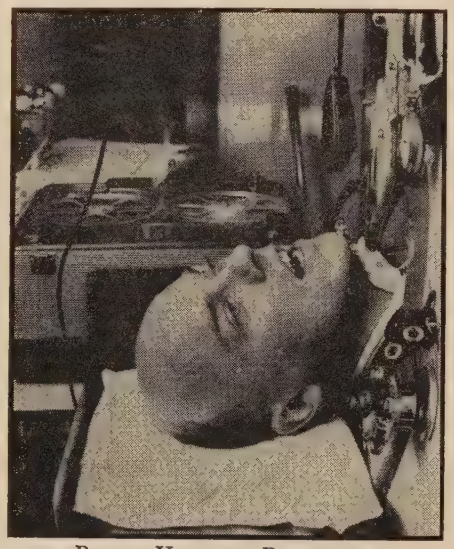
MARJORIE SMILEY, 27-year-old missionary nurse, had a vision for India. She landed there Nov. 7 to serve with The Evangelical Alliance Mission on the borders of Tibet.

On Dec. 22, while traveling by horseback with two other missionaries along a precipitous mountain trail, Miss Smiley got off to walk in order to ease her mount's burden. She slipped or was pushed by the horse off the trail and fell 100 feet to her death into a swift stream. Her body was recovered 40 minutes later.

It was one of those unexplainable tragedies that test the faith and courage of other Christians; no man could say why it happened. The answer lay in the will of God.

Preacher With Pluck

LAST SUMMER the Rev. Maurice Hardman, Anglican minister of Stonewall, Manitoba, Canada, came down with polio. He was rushed to an iron lung and has been there ever since. This has not stopped him from his pastoral duties, however. He records his sermons in a Winnipeg hospital and they are played to his congregation.



PASTOR HARDMAN RECORDING
Polio Loses to a Determined Preacher

DENOMINATIONS

Presbyterian Protests

DISSENTS from policies of major Presbyterian bodies seem to be growing for varying reasons:

1. A group calling itself the Pittsburgh Committee took sharp issue with the Presbyterian Church U. S. A. (its own denomination) for its General Council's statement on Communism, voiced by Moderator John A. Mackay.

2. Twenty-six of the Cumberland Presbyterian Church's 885 ministers met in Huntsville, Ala., to organize a conservative revolt against a church already believed one of the nation's most conservative.

3. Words and action by Southern Presbyterians against merger of their denomination with the Northern Presbyterians

(Continued on page 79)

ZION

PASSION PLAY

Begins the 1954 Season on April 4

APRIL—MAY—JUNE
EVERY SUNDAY 3 PM CDT

In its 19th season, this great drama will relive the events in the life and ministry of Jesus Christ.

Since 1953 more than 253 presentations have been made to tens of thousands of young and old, convincing many that they should serve Christ. Zion Passion Play is presented with the greatest of reverence by consecrated talent without financial remuneration, with proceeds above expenses going toward foreign missionary endeavors.

Zion Passion Play is written and directed by Jabez Taylor, who visited Palestine to gain knowledge and understanding of the customs and other factual material to make this play authentic in every respect and according to the Holy Scriptures.

From Illinois, Indiana, Ohio, Iowa, Wisconsin—from everywhere . . . they come by car, bus and rail to see this wonderfully portrayed spiritual spectacle.

Charter a bus and make a day of it—special group rates for 20 or more tickets up to May 9 are available now—$1.00 for adults, 50c for children under 12.
Reserved seat prices $1.20 and 60c.

Make your reservation now for good seats.

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Flying Seminar—
36-day tour
to the Holy Land

The Foursquare Church

PORTLAND, ORE.

Pastor, Harold Jefferies; Christian Ed. Director, Mrs. Harold Jefferies.

For concentrated Sunday school effort and for amazing attendance increase, The Foursquare Church of Portland, Ore., wins the grand prize, a 36-day all-expense tour to the Holy Land for its pastor.

Rev. Jefferies will fly with the Flying Seminar of the Winona Lake School of Theology, providers of the award. Leaving late in July, he and fellow seminarians will stop at Paris and Rome to visit the Tomb of the Unknown Soldier, Notre Dame Cathedral, the Vatican, the Coliseum, the Catacombs and other spots.

Led by John Huffman, dean, the Flying Seminar will go to Cairo, where the seminarians will see the Pyramids and the Sphinx. From there, Jefferies will tour through Beirut, Damascus, Amman, Jerusalem, Nazareth and Tel Aviv.

Homeward bound, Jefferies will stop at Athens, Geneva and London. During the trip he will be mingling with the largest group of evangelicals to travel to the Holy Land in the history of modern tours. The value of the prize is $1,550.

TEEN AGERS ON RAMPAGE

PROMOTES EVANGELISM IN THE SUNDAY SCHOOL

"One of the best tools of evangelism for the Sunday School is the Scripture Press Cradle Roll Course," says a pastor of a growing church in a middle-size town.

As proof of this pudding, the pastor can point to a Sunday School which has doubled its size in three years—and at the same time contributed considerably to the growth of the church.

This story is being told many times over today as churches of all denominations use the exciting new All-Bible Cradle Roll Course. It is complete in every way, including a series of letters directed to the parents of new-born babies, special-day cards, a diploma and special instructions to the Cradle Roll superintendent.

For the church and Sunday School that wants to grow today, the All-Bible Cradle Roll Course is the answer.

SUNDAY SCHOOL PAPERS HIT KIDS WHERE THEY LIVE

Already famous the world over are the two Scripture Press Sunday School papers slanted to meet the reading demands of teen agers—Power (high school and young people) and My Counsellor (junior high).

Power is a perfect tie-in with the new Senior or high school ABGS Sunday School lessons to reach the high school students where they are today.

As a worker in a home-missions effort in Manitoba, Canada, says, "We think your paper Power is a wonderful asset in reaching and keeping the young people around here."

A student on the East Coast says, "I have greatly enjoyed reading Power. In fact, it helped to lead me to accept Jesus Christ as my Saviour and to live for Him."

CURIOUS FACTS ABOUT HANDWORK MATERIALS

Intriguing VBS handwork projects are designed for the 1954 All-Bible Vacation School Lessons. Each project requires only a small amount of material, but the total materials used by all pupils for one summer reaches a staggering figure.

According to Scripture Press, hundreds of thousands of pupils using ABVS this year will use for a variety of projects—a total of 3,030,000 sq. ft. or 2½ carloads of construction paper, as well as 17 miles of flannel.

For special projects such as wallets, pupils will use 337,000 sq. ft. of imitation leather and 162 miles of lacing. Making the attractive telephone index pads, youngsters will use 11,500 sq. ft. or 700 lbs. of aluminum foil, 750,000 screws, 125,000 hinges and enough tag stock to more than cover a large city block.

These two projects alone will require 48,000 bottles or 300 gallons of lacquer for decorations.

MANY BROUGHT TO CHRIST THROUGH ABGS LESSONS

Newspapers across the country today tell frightening stories of high school students on a rampage of crime and lawlessness. Timed perfectly to meet the demand for reaching these teen agers with the Gospel of Christ, Scripture Press has completely revamped the Senior All-Bible Graded Sunday School lessons.

As a result, Sunday School teachers today find these streamlined, hard-hitting, Bible-centered lessons are what they need to lead high school students into a closer walk with the Lord Jesus Christ.

The new lessons are prepared by young people's leaders—men and women who know the problems of youth today and who know the only solution to those problems, the Lord Jesus Christ.

TEENS LIKE LESSONS

Alberta, Canada—"My Senior girls and I are enjoying your very excellent course. It seems to deal with the very things that young people are asking to know about; and it has been a real blessing to my own heart as I prepare and teach these lessons."

NEW VISUAL AIDS JUST RELEASED

Two new Suede-graph visual aids (for the flannelboard) have been released by Scripture Press. Both titles have been requested repeatedly by Sunday School teachers across the Nation.

Jonah Suede-graph contains the complete story of this rebellious prophet in five scenes. Eight pages of suede-backed figures help tell the story.

Naaman Suede-graph tells the story of the great Syrian captain who learned about the true God from a little maid. Eight moving scenes are depicted with six pages of suede-backed figures.

Figures for both stories are in color, and are die-cut. Each sells at $1.25.

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Spiritual Emphasis Highlights Contest

Decision days and trained personal workers were used to bring many to Christ.

Sunday schools across the nation experience spiritual awakening as hundreds are converted.

MORE conversions have come during the six week CHRISTIAN LIFE Sunday School Contest than we've totalled in regular church services for the past decade." Such reports were frequent among the Sunday schools entered in the 1953 contest.

While the number of conversions resulting from the international contest ran into the thousands, the only accurate record kept was that in the Lamb's Book of Life in Heaven. To those who were born into the Kingdom, the 1953 contest will be remembered eternally, not especially because of packed Sunday school rooms, but because room was found in the ranks of the redeemed.

School after school said, in substance, "Even if we don't win the grand prize, we'll be happy. You can't possibly lose a contest that brings revival to an entire community."

Take the case of a Sunday school up in Ontario, for instance.

During the second week of the 1953 CHRISTIAN LIFE Sunday School Contest, an 11-year-old youngster slipped quietly in the back door of a Canadian church. He wanted to learn more about this Sunday school that his friends had been talking about.

By the close of the hour, he too had become enthused. He knew little about church and less about the Christ whom they preached. But in the final four weeks of the contest he worked feverishly at getting others of his friends to attend. In fact, he worked so effectively that the Sunday school awarded him top prize for individual effort.

Two weeks after the contest, the boy questioned his teacher after class, "Do you think a fellow like me could become a Christian?"

To that teacher and to thousands of other teachers around the world the 1953 Sunday School Contest was a success. They counted it a success, not only because of the thousands of people that heard the Gospel presented, but because children, young people and adults received Jesus Christ as their personal Savior.

Out in California two Christian fellows who worked part time in a hot dog stand talked so much about the contest that it got on a girl worker's nerves. But she refused to see what it was all about. Finally, the fellows dared her to come to their Sunday school. She accepted the dare, attended the Sunday school and in a few weeks became a Christian.

Many churches reported that a spirit of revival had invaded their congregation because of the contest. An Arizona church reported that more than 60 cottage prayer meetings were held in the three Sundays prior to the contest. A chain of prayer was created in which some church member would be praying at every hour of the day.

They wrote, "The contest resulted in the greatest revival we have ever had." The total of first-time decisions for Christ during the six-week effort was 107.

"Whether we win the trip or not," the Arizona church added, "we have already won. We have won the hearts of many for Christ; we have won the acclaim of the community; we have won the help of many church people who hitherto had felt they could not help. Eternity alone will reveal how many turned to Christ through the media of these contacts."

Prayer was the keynote of a small church in Kansas, too. This church appointed prayer leaders in every department. One seven-year-old an-

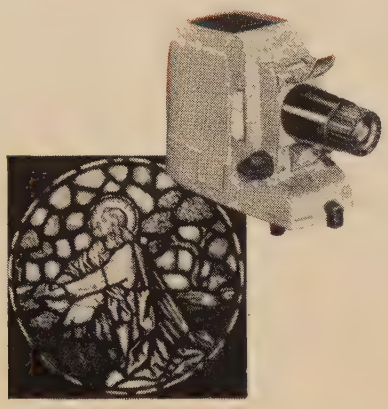
(Continued on page 62)

Christian Life

Project 2
Strengthen and develop Sunday schools and Christian education.

class a

Class A winning Sunday schools which had averaged more than 800 in the preceding year receive these worth-while prizes.



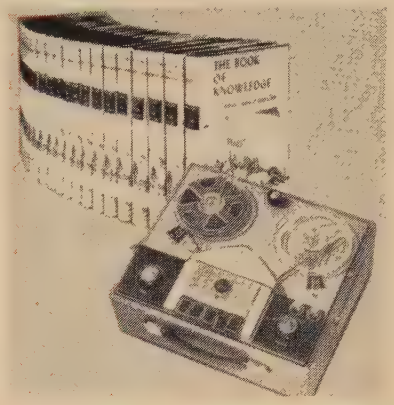
1st prize

Whittemore Stained Glass Window, SVE Slide and Filmstrip Projector

Whittemore offers a beautiful window for your church. Can also be used as a worship center by lighting from behind. 36" diameter, including sash.

For your visual aids department, the Society for Visual Education gives the School Master projector with a semi-automatic slide changer.

Value $428.50



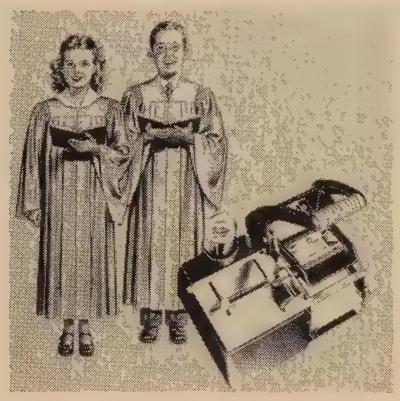
2nd prize

Wilcox-Gay Tape Recorder, Grolier Society's set of The Book of Knowledge

Wilcox-Gay Corp. makes possible your keeping permanent records with the tape "Recordio," featuring the Prest-O-Matic push-button keyboard for easy operation.

Published only by the Grolier Society, a beautiful 20-vol. set of "The Book of Knowledge" offers a rich source of material.

Value $299.45



3rd prize

12 Collegiate Junior Choir Robes, Master Addresser

Collegiate Cap and Gown Co. gives incentive for a junior choir. They offer 12 junior size choir robes in a faille material—21 colors to choose from.

A Master Addresser will ease your addressing problems. Imprints on envelopes, cards, folders, etc. Handles any size sheet.

Value $207.57

4th prize

25 Clarin Folding Chairs. 75 Tabernacle Hymm Books No. 5.

Equipment which a growing Sunday school needs are the attractive juvenile steel folding chairs which Clarin Mfg. Co. provides.

Made to last through wear and tear, 75 Tabernacle Hymn Books No. 5 are brought to you by Hope Publishing Co. in a beautiful waterproof vermin resistant cloth.

Value $186.25

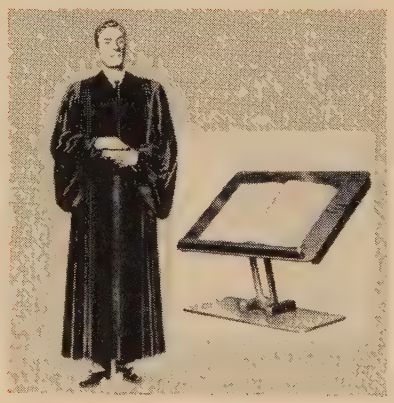
5th prize

100 Standard Hymnals, Monroe Folding Table

Enough to make you sing—Standard Publishing Co. awards you 100 "Favorite Hymns Revised." Beautifully bound for a great amount of use.

This folding banquet table which adjusts to any height between 20 and 30 inches is offered by The Monroe Company. It lends itself to a score of uses.

Value $135.95



6th prize

Bentley and Simon Pulpit Robe, Judson Press Portable Lectern

Bentley and Simon, Inc. allows you to make your selection of a hand tailored and custom made pulpit robe. Choice of styles and materials. Judson Press makes it easy to take it with you. A portable reading and speaking desk. Lightweight and adjustable. Easy to operate.

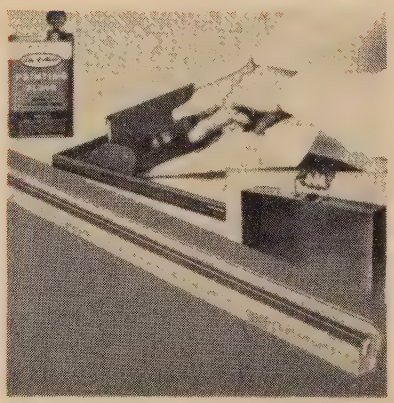
Value $114.95

7th prize

Scripture Press Visual Aid Kit

Visual aids are important to any Sunday school. So Scripture Press combines into one kit just what you need. A most complete outfit including a folding easel and flannelboard, 22 Suede-graphs, 10 Gospel-graphs, 3 flannel maps, 12 flannel scenes, 7 yds. colored flannel, and 1 Flannelgraph Helps booklet.

Value $100.63



8th prize

Norco Products Black-light Fixture and Chalk, Master Duplicator.

For your visual aids department Norco Mfg. Company offers a 15W-tandem Black-light fixture including 2 BLB lamps, Alzac reflector, cord, plug and set of chalk.

This portable Spirit Duplicator, complete with supplies, given by Master Addresser Co. will be an asset to any Sunday school.

Value $62.40

CLASS A WINNERS

(800 or more Average Attendance)

First Prize

First Assembly of God Church
Memphis, Tenn.
Pastor, James E. Hamill
S. S. *Supt.,* John Bassi

Second Prize

Moline Gospel Temple
Moline, Ill.
Pastor, Charles L. Hollis
S. S. *Supt.,* Mrs. Ruth Anderson

Third Prize

Covenant Community Church
Detroit, Mich.
Pastor, John L. Drummond
S. S. *Supt.,* Julius Zink

Fourth Prize

Millville Assembly of God
Panama City, Fla.
Pastor, J. B. Davis
S. S. *Supt.,* T. O. Aplin

Fifth Prize

Brookdale Baptist Church
Bloomfield, N. J.
Pastor, Charles W. Anderson
S. S. *Supt.,* Lawrence C. Wilcox

Sixth Prize

Lake Avenue Congregational Church
Pasadena, Calif.
Pastor, Dr. James H. Hutchins
S. S. *Supt.,* Bruce Bare

Seventh Prize

King Street United Brethren in Christ
Chambersburg, Pa.
Pastor, Clyde W. Meadows
S. S. *Supt.,* Clifford Rotz

Eighth Prize

Bethesda Missionary Temple
Detroit, Mich.
Pastor, Dr. M. D. Beall
S. S. *Supt.,* Phil Baer

MEET THE *New* LEADER

$115 a 100 not prepaid

Complete orchestral parts for 30 instruments. Investigate before you buy new books.

TABERNACLE HYMNS
NUMBER FIVE

● You will want to see this latest triumph of the Tabernacle series. Send for free sample. Know the soul-winning power and worship possibilities of this surpassing all-purpose book. Has 55 more musical numbers with 30 new songs.

Can be your most useful tool in shaping interest and growth in your church. Excites enthusiasm. Embodies the wealth of song book experience and musical resources that have made the Tabernacle Hymn series world famous. Seeing is believing that this is the book you have been waiting for. Mail coupon today.

MORE STANDARD HYMNS FOR WORSHIP SERVICES

Emphasizing an evangelistic tone with songs of Invitation, Blood, Second Coming, etc., Tabernacle Hymns Number Five yet provides a greater number of favorite hymns, fruit of the ages...hymns of adoration and praise, devotion and intercession. Has a wealth of new numbers—30 in all. Mail coupon. This book is a MUST!

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366-C4 North Waller Ave., Chicago 44, Ill.

Gentlemen: Before we buy we want to see "The New Leader". Please send free sample of Tabernacle Hymns Number Five.

Name _____ Official Title
Address _____
City _____ *Zone* ___ *State* _____
Church & Denom. _____
Expect to buy New Song Books (date) _____
Pastor _____

FREE Sample

For helpful Sunday school ideas, don't miss *Christian Life's* Church and Sunday School Management section each month.

ROBES
Choir and Pulpit

Add Visual Beauty to Spiritual Beauty

A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-27 (choir robes); J-27 (children's robes); P-27 (pulpit robes).

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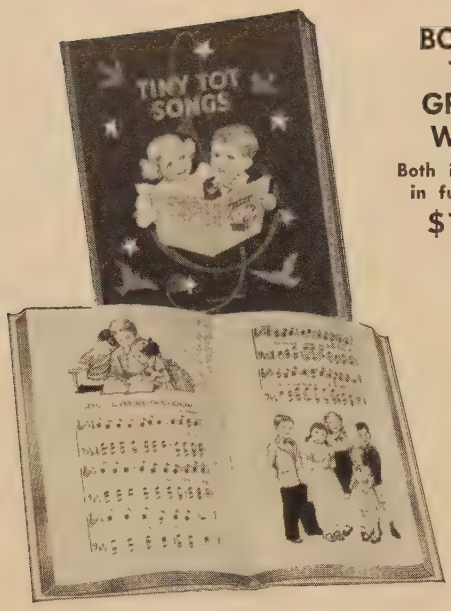
25 BELL CARILLON
Genuine Cast Bronze
only $8,000 installed

Plan a Memorial Carillon for your church. Designed to fit any church tower or bell room. Other types of carillons available. Write today for free estimate or visit our Boston store to see it on display.

WHITTEMORE ASSOCIATES, INC.
16 Ashburton Place, (107) Boston 8, Mass.



BOOKS TO GROW WITH

Both illustrated in full color

$1.00

TINY TOT SONGS

Children take some books to their hearts as their very own. This will be one of them for these 20 simple and delightful songs were chosen for their special meaning to children.

An ideal book for family devotions or for the Sunday school.

Full-color stiff board cover with plastic finish for easy cleaning. Size 8½x11. 32 pages. **Price $1.00**

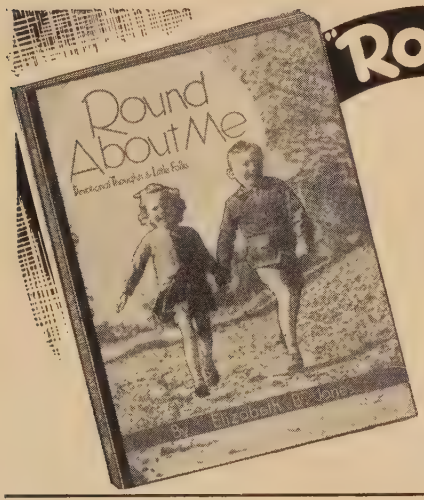
BIBLE STORY ABC BOOK

Twenty-six Bible stories! Twenty-six original, full-color illustrations.

Each letter of the alphabet introduces a biblical character, place or word. A short, simple story is told about each and a full-color lifelike picture illustrates it.

Full-color stiff board cover with plastic finish for easy cleaning. Size 8½x11. 32 pages. **Price $1.00**

Warner Press · ANDERSON 3, INDIANA



"Round About Me"

Devotional Thoughts for Little Folks
By Elizabeth B. Jones

"Let's try to learn more about God as the days go by. Each day we'll learn something new and wonderful, for his love is round about us the whole year through." Thus **Round About Me** introduces the small child to the glories, the wonders and the mysteries of nature.

God's goodness is everywhere

Round About Me contains gentle and delightful stories and real life photographs that will help kindergarten and primary children cultivate an appreciation for the world of nature.

Large 8½x11 size. Stiff cover "lamcoted" for greater wear. Damp cloth will keep it sparkling. 48 pages. 31 photographs. **Price $1.50**

Warner Press · ANDERSON 3, INDIANA

IDEAL AWARD *and* GIFT BOOKS
for 7- to 10-year-olds

"*Little-Folks*" PICTURE-STORY BOOKS

Bible-centered stories that have real value in the Christian training of the young. Each book presents twelve carefully and delightfully written one-page stories. Each story is illustrated with a full-page, four-color biblical picture. Ideal gift for Christmas, birthdays or any occasion.

Durable schoolbook style binding, printed in four colors, varnished for longer use. Size 5⅛x6¾.

A GOOD BIBLE STORY LIBRARY FOR TINY TOTS

35c each Any Four $1.25 All Eight $2.50

Warner Press · ANDERSON 3, INDIANA

CLASS B WINNERS

(500-799 Average Attendance)

First Prize

SECOND BRETHREN CHURCH
Long Beach, Calif.
Pastor, George O. Peek
S. S. Supt., E. J. Sterrenberg

Second Prize

FIRST BAPTIST CHURCH
Hackensack, N. J.
Pastor, Joseph Stowell
S. S. Supt., Earle D. Goodwin

Third Prize

FIRST BAPTIST CHURCH OF BURBANK
Burbank, Calif.
Pastor, Dale Goodrich
S. S. Supt., Guy Martin

Fourth Prize

HOPE CONGREGATIONAL CHURCH
St. Louis, Mo.
Pastor, Ray S. Bach
S. S. Supt., Hugo Wurdack

Fifth Prize

FIRST BAPTIST CHURCH
Wayne, Mich.
Pastor, Norman H. Vernon
S. S. Supt., John Nothnagle

Sixth Prize

GRACE CHAPEL
Havertown, Pa.
Pastor, Edwin S. Johnson
S. S. Supt., Eugene Vickers

Seventh Prize

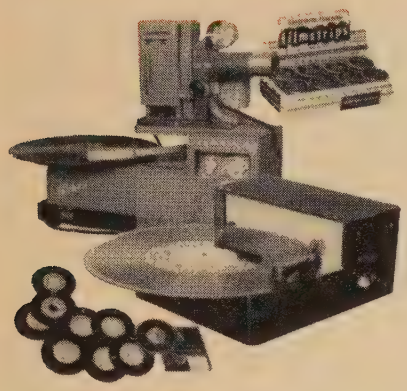
FIRST PRESBYTERIAN CHURCH
Tacoma, Wash.
Pastor, Dr. Albert Lindsey
Asst. Pastor, Robert Duhs

Eighth Prize

PRESBYTERIAN CHURCH OF COATESVILLE
Coatesville, Pa.
Pastor, Dr. C. Hans Evans
S. S. Supt., Warner Sizemore

class b

Class B winning Sunday schools which had averaged between 500 and 799 prior to the contest receive these worth-while prizes.



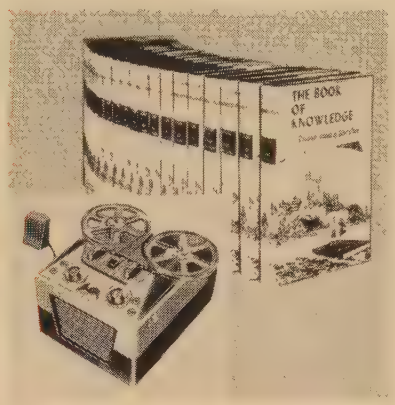
1st prize

DuKane Sound Projector and P.A. System, Moody Filmstrips

DuKane's 3-speed player with outlet for projector is easily adaptable. Stands in self-contained case with screen and storage compartments

Moody offers valuable teaching aids, "Successful Teaching" and "Sermons from Science" filmstrips. Teacher's manual and reference booklets included.

Value $401.75



2nd prize

Pentron Tape Recorder, Grolier Book of Knowledge

Pentron's Tape Recorder makes teaching and learning easier. Now shut-ins can hear the sermons too.

The youngsters' who's, what's and why's will be answered by turning to the Book of Knowledge. It's filled with vivid pictures.

Value $299.00

3rd prize

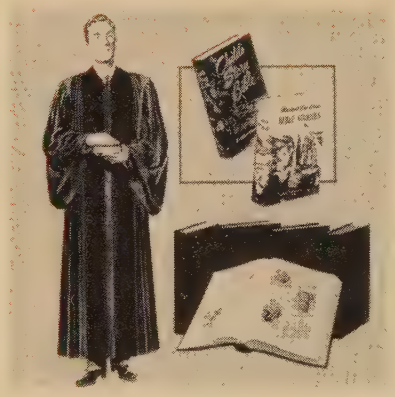
25 Clarin Folding Chairs, Midwest Folding Tables, Westminster Bible Maps.

Clarin Juvenile Chairs will stand the wear and tear of an active growing Sunday school.

Midwest Tables are formed for maximum strength and durability.

Make Bible lands real with a set of Westminster Bible maps. Your teachers will welcome this new equipment.

Value $181.30

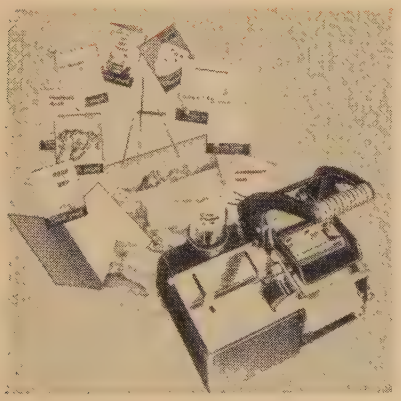


4th prize

Bentley and Simon Pulpit Robe, Set of Int'l. Standard Bible Ency. and Bible Books From Eerdmans Publishing Co.

Bentley and Simon will let you choose a hand tailored, custom made pulpit robe. And from Eerdmans you'll receive, The Intl. Encyclopedia, 6 copies Eerdmans' Child's Story Bible, 3 copies Marian's Bible Book, 3 copies "1001 Stories."

Value $169.20



5th prize

Scripture Press Visual Aid Kit, Master Addresser.

The Scripture Press kit includes a folding easel and flannelboard, 22 Suede-graphs, 10 Gospel-graphs, 3 flannel maps, 12 flannel scenes, 7 yds. colored flannel and 1 Flannelgraph Helps booklet. The Master Addresser is compact, clean, convenient. No stencils, plates, ribbons, inks.

Value $152.80

6th prize

A Warner Press Library and Textbooks, Mitchell Folding Table

Up to 50 copies of Warner's textbooks. Selected from titles such as "Solving Church School Problems." Library consists of Bible story books.

Mitchell's Masonite Top Table is clean and sanitary. Top is unmarred by nails or screws, and steel channel apron gives greater rigidity.

Value $94.30

7th prize

Standard's Library of Handwork Materials, Master Duplicator

A library of handwork material comes from Standard Publ. Company, including coloring books, stencil books, etc.

A portable spirit duplicator complete with supplies given by Master Addresser Company. Operation is simple.

Value $84.70

8th prize

Morrison Records, Heyer Dupli-Kit, Judson Manuals

Morrison offers 10 choice Soundmaster Recordings including organ and chime selections.

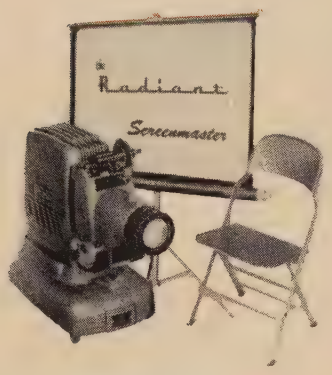
Heyer's Dupli-Kit is a complete direct mail department in a package.

Judson tried lesson projects are concise, comprehensive handbooks. They spell better learning.

Value $54.00

class c

Class C winning Sunday schools which had averaged between 250 and 499 prior to the contest receive these worth-while prizes.



1st prize

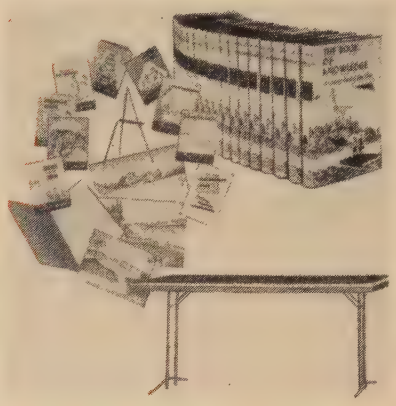
50 Clarin Folding Chairs, Three Dimension Projector, Radiant Screen

Clarin Chairs are ideal for your Sunday school. They offer more in size, looks and all around value.

Three Dimension's model DSC projector is equipped for single and double frame filmstrip and 2x2 slides.

And a Radiant DLS screen makes your equipment complete.

Value $419.50



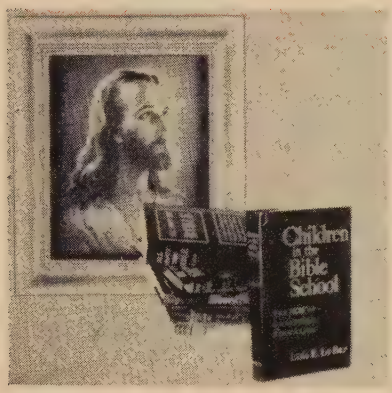
2nd prize

Set of Grolier Book of Knowledge, 2 Monroe Folding Tables, Scripture Press Visual Aid Kit

The Book of Knowledge contains 7,680 pages in 20 volumes of facts. Vividly illustrated. Monroe's 30x72 folding tables will serve your many needs.

Scripture Press combines into one kit just what you need in visual aids.

Value $287.03



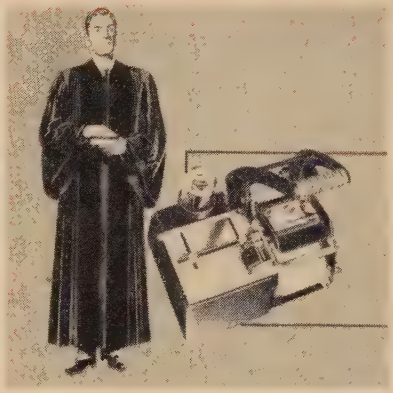
3rd prize

Fleming Revell Books, Warner Press Picture

No longer will Sunday school teachers be at a loss. References, stories, object lessons, chalk talks and inspiring devotionals are included from Revell.

A new sense of reverence and awe will be felt in the room graced with a "Decoralite" 25x30" electrically lighted Sallman Head of Christ picture from Warner Press.

Value $165.00



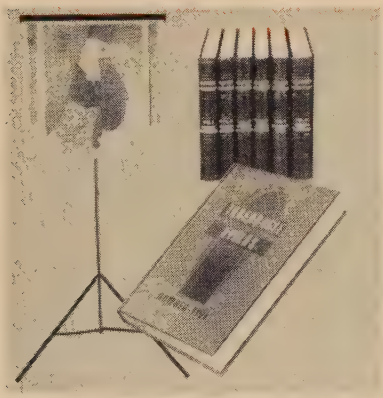
4th prize

Bentley and Simon Pulpit Robe, Master Addresser

Bentley and Simon will give you the privilege of making your own selection of a hand tailored, custom made pulpit robe.

Printings from the Master Addresser last for 50 to 100 printings over a period, of years. It's convenient, compact, clean and easy to handle and operate.

Value $152.17



5th prize

100 Tabernacle Hymns #5, Abingdon Cokesbury commentary and maps

Tabernacle Hymns #5 come in beautiful waterproof vermin resistant cloth. Congregational singing with these hymnals is full of enthusiasm.

Sunday school teachers will welcome Clarke's Commentary on the entire Bible and set of maps from Cokesbury.

Value $152.00

6th prize

Standard Filmstrip Library, Radiant Screen, Warner Head of Christ

You'll have a full visual aid program with Standard's library of 12 Biblicolor strips and 3 new Betty and Bob strips, in full color.

Radiant Screen shows the whole picture clearly.

Warner's framed oval Head of Christ, 26x32", is an aid to worship.

Value $91.50

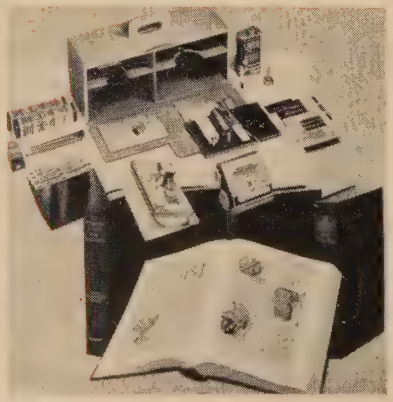
7th prize

Sugar Creek Library, Master Duplicator

Sugar Creek Library includes 17 adult novels and 22 others, all personally autographed by the author, Paul Hutchens. They'll be well dogeared by your Sunday school teachers and pupils.

Master's easy to carry Duplicator requires neither stencils, inks nor gelatin. It's a pleasure to operate.

Value $80.50



8th prize

Heyer Corp. Dupli-Kit, Eerdman's Int'l. Standard Bible Ency.

The International Standard Bible Encyclopedia saves time, stimulates thought and illuminates the Sacred Word.

Heyer's portable printer and addresser contained in Dupli-Kit, do an hour's hand work in 6 minutes. It's your complete direct mail department in a package.

Value $54.90

CLASS C WINNERS

(250-499 Average Attendance)

First Prize

THE VILLAGE CHURCH
Burbank, Calif.
Pastor, Philip Gibson
S. S. Supt., Don Bonett

Second Prize

CHURCH OF GOD
Pulaski, Va.
Pastor, Albert H. Batts
S. S. Supt., O. Cox

Third Prize

ALABAMA CITY CHURCH OF GOD
Alabama City, Ala.
Pastor, L. H. Aultman
S. S. Supt., A. B. Echols

Fourth Prize

CENTRAL AVE. BAPTIST CHURCH
Chicago, Ill.
Pastor, Gordon Johnson
S. S. Supt., Milton Anderson

Fifth Prize

FIRST BAPTIST CHURCH
Kennewick, Wash.
Pastor, R. Stanley Hunt
S. S. Supt., Darl Henckel

Sixth Prize

VALLEY BAPTIST CHURCH
Burbank, Calif.
Pastor, John Desaegher
S. S. Supt., Arthur Harrell

Seventh Prize

BROOKLYN HEIGHTS PRESBYTERIAN CHURCH
San Diego, Calif.
Pastor, Ellis R. Shaw
S. S. Supt., T. L. Becker

Eighth Prize

BETHEL TABERNACLE
Evansville, Ind.
Pastor, R. R. Schwambach
S. S. Supt., Marvin Dennis

MAPS make teaching more EFFECTIVE

COKESBURY CLASS MAPS

Set "B"

The convenient new tripod of this redesigned set has an extension rod which can be raised as high as 70 inches from the floor—making the map clearly visible from any place in a crowded classroom. Set consists of tripod, crossbar, and one each of the five COKESBURY CLASS MAPS. With tube case for storage. $12.50 per set

Accurate, graphic, colorful!

These big (22x28 inches) *COKESBURY CLASS MAPS* bring the cities and countries of Bible lands right into your classroom for easier teaching and clearer understanding. Big, yet geographically detailed, they give a clear concept and thorough understanding of Bible countries as a whole.

Printed in five colors on high quality map paper—a worth-while, lasting investment in better teaching.

The Maps

(1) NEW TESTAMENT PALESTINE
(2) OLD TESTAMENT PALESTINE
(3) EGYPT TO CANAAN
(4) ROMAN EMPIRE AND JOURNEYS OF PAUL
(5) EARLY BIBLE LANDS

Cokesbury Class Maps—Set "A"
The five maps tin-edged top and bottom. With tube case for storage.
$7 per set

Cokesbury Class Maps—Singles
Any of the five class maps, sold singly. Tin-edged top and bottom. $1.50 each

THE BIBLE WORLD MAP

This large colored map pictures the entire Bible world—from Carthage on the west to the Persian Gulf on the east, and from the northern tip of the Caspian Sea on the north to Egypt and the Red Sea on the south.
SIZE 56x44 INCHES.
On solid roller....$6.50
Mounted on patented spring roller (operates like a window shade)....$8

At Your Church Supply House

ABINGDON PRESS

Now you can join in song . .

. . . as the choir and congregation of the **Old Fashioned Revival Hour** broadcast raise their voices. Increase your enjoyment and blessings. This new book, compiled by Dr. Charles E. Fuller and H. Leland Green, contains words and music to 129 favorite songs you hear each week on their program.

Special feature . . . 11 beautiful pictures that bring Dr. Fuller and his entire group right into your home. See your beloved radio friends and sing with them.

Get your copy today . . . 136 pages, two-color paper cover, Perma-Plastic binding. Buy at your local music or Book and Bible store, or ORDER DIRECT, 65c postpaid.

RODEHEAVER HALL-MACK CO.
171 Ninth Street • Winona Lake Indiana
West. Branch: 1151 E. Hyde Pk. Blvd., Inglewood, Cal.

Hello!

I am a boy 13 years old, in the first year of high school. I like different kinds of sports. Baseball is my favorite. At school lots of the kids tell dirty jokes and swear. Some of the boys even cheat. It is awfully hard to keep from doing some of these things. But before I go to school I ask the Lord to help me do the things He would want me to do.

Ever since I can remember I have been going to church. Just before I was 9 I started to read MY COUNSELLOR, a Sunday School paper for young boys and girls. I think a Christian fellow needs the kind of stories it tells.

Because I'll soon be 14, I get POWER. I like it because it helps me to ''meet'' some real-life people who are successful in sports or business and are born again.

These papers help me to see that I can be a witness for Jesus anywhere and any time. If you don't get MY COUNSELLOR and POWER in your Sunday School, you're really missing something good. My sister Mary Jane (who gets MY COUNSELLOR) and I really think that you won't go wrong if you order these papers. Why don't you send in an order now to Scripture Press?

Yours truly,
Craig Lillja
Wheaton, Ill.

P.S. I have another sister, Lynette, who will soon be old enough for PRIMARY DAYS. I know she's going to like its pictures and good stories. Your boys and girls would like PRIMARY DAYS, too.

SCRIPTURE PRESS, Dept. CLP-24

Yes, I would like to have free samples of the Sunday School papers Craig talks about in his letter. Please send me the following

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- ☐ **MY COUNSELLOR for ages 9-13**
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CLASS D WINNERS

(100-249 Average Attendance)

First Prize

CHURCH OF GOD
Carmi, Ill.
Pastor, John J. Cody, Jr.
S. S. Supt., Roy Ritcheson

Second Prize

BIBLE BAPTIST CHURCH
Phoenix, Ariz.
Pastor, Arthur E. Petznick
S. S. Supt., J. M. Hanlon

Third Prize

WAVERLY ROAD BAPTIST CHURCH
Toronto, Ont., Canada
Pastor, J. F. Holliday
S. S. Supt., M. Hughes

Fourth Prize

CHURCH OF GOD
Baltimore, Md.
Pastor, John E. Douglas
S. S. Supt., Otis J. Bednego

Fifth Prize

REP. OF PANAMA FOURSQUARE GOSPEL CHURCH
Panama, Rep. of Panama
Pastor, Leland B. Edwards
S. S. Supt., Margarita de Garcia

Sixth Prize

SCIO BAPTIST CHURCH
Scio, Ore.
Pastor, Gerald M. Manley
S. S. Supt., Howard Shelton

Seventh Prize

CLAYHOLE BRETHREN CHURCH
Clayhole, Ky.
Pastor, Sewell S. Landrum
S. S. Supt., Charles Combs

Eighth Prize

MAYFLOWER BIBLE CHURCH
South Bend, Ind.
Pastor and S. S. Supt., Robert Nitz

class d

Class D winning Sunday schools which had averaged between 100 and 249 prior to the contest receive these worth-while prizes.

1st prize

75 Clarin Intermediate Chairs, American Optical Co. Projector and Case, Radiant Screen

Clarin gives 75 beautiful chairs to meet your ever increasing needs.

American Optical's projector with carrying case is ideal for either color slides or slidefilms.

Radiant's DLS Screenmaster is constructed to give years of service.

Value $424.50

2nd prize

12 Moore White Choir Gowns, 75 Hope Hymnals

Your choir will be robed in dignity with Moore's white "Warm Weather" choir gown ensembles for adults or children.

Hope's rich assortment of gospel songs make it a rare all-purpose book for every church and Sunday school activity. Beautifully bound in blue or maroon cloth.

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Higley Press Sunday School Material, Master Duplicator

Higley's evangelical material is based on outlines prepared by a staff of writers who know and love the Bible. Enough for 6 months.

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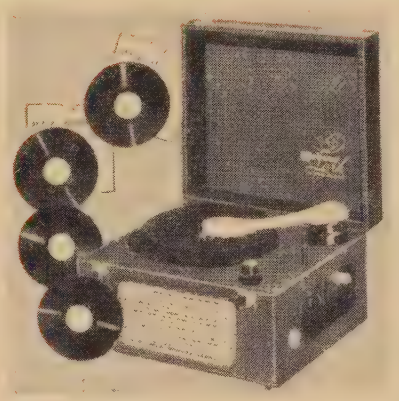
Value $182.50



4th prize

100 Super Recordings and Portable Phonograph

The Webcor "Lark" is a 3-speed manual with "big set" sound and performance. The 100 Super Recordings are really "super." Among the artists featured are Don Hustad, Gerold Greenlee, John Peterson and Gil Mead, the Melody Mites, King's Karollers, Johnny Hope and His Joyfulaires and a host of others.

Value $145.95

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Scripture Press Visual Aid Kit, Midwest Folding Table

A complete visual aid outfit presented to you by Scripture Press. Includes a folding easel and flannelboard, suede-graphs, Gospel-graphs, flannel maps and scenes, etc.

The Midwest Company offers you an attractive masonite top, 30"x72" folding table. Convenient for a score of uses.

Value $132.53

6th prize

Master Addresser. Standard Board and Easel and Pict-O-Graph material

Printings from the Master Addresser last for 50 to 100 printings over a period of years. It's convenient, compact and clean.

Any Sunday school teacher would be overjoyed with Standard's library of 20 sets of Pict-O-Graph material with handy board and easel.

Value $92.62

7th prize

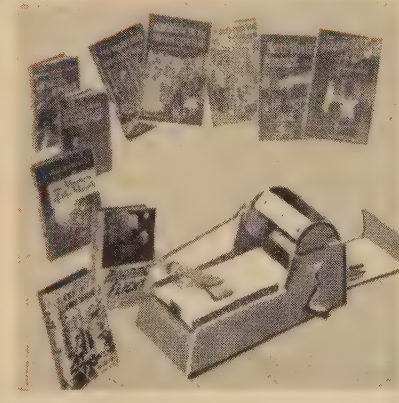
Super Sound Records, Audio Master Record Player, Judson Chalkboards

Super Sound Records promise hours of genuine joy and inspiration.

Audio Master is equipped with 3-speed motor, twist arm and 2 needles. It's portable too for easy carrying to Sunday school.

Two green Judson Chalkboards, 18"x24" and 24"x36".

Value $69.10



8th prize

Sugar Creek Library, Vari-Color Mini Post Card Duplicator

The Sugar Creek library includes 17 adult novels and 22 others, all personally autographed by the author, Paul Hutchens. A real treat for Sunday school teachers and pupils.

You'll call Vari-Color's Mini Post Card Duplicator a miracle worker. It prints 3,000 copies.

Value $61.50

class e

Class E winning Sunday schools which had averaged between 25 and 99 prior to the contest receive these worth-while prizes.

1st prize

Estey Folding Organ, Radiant Screenmaster, 100 Rodeheaver Hymnals

A gem for your Sunday school is Estey's compact, portable, 4 octave motor operated organ with mahogany finish.

Radiant assures you excellent projection with the "KC" De Luxe Champion.

These hymnals from the Rodeheaver Hall-Mack Co. are useable in all services.

Value $380.00

2nd prize

50 Clarin Folding Chairs, Midwest Folding Tables

Once again Clarin Mfg. Co. offers their sturdy, durable "juvenile" steel folding chairs. 20 chairs for ages 6-7 and 30 chairs for those 8-9.

Midwest's attractive folding tables can be used in any Sunday school department for any purpose.

Value $263.80

3rd prize

Scripture Press Visual Aid Kit, Master Addresser, Judson Press Sunday School Helps

Scripture Press Kit is the most complete set imaginable.

No stencils, plates, ribbons or ink are necessary with Master Addresser.

Judson's flannelboard and easel, handcraft booklets and set of banners and usher badges are choice items.

Value $174.65

4th prize

Monroe Folding Tables, Sugar Creek Library, Judson Press Sunday School equipment

Two attractive folding tables from Monroe will serve your church well.

Sugar Creek books include 17 adult novels and 22 others. All autographed.

Judson's bulletin blackboard, record books and register board mean efficient operation.

Value $141.75

5th prize

Baker Publications, Master Addresser Duplicator, Midwest Folding Table

Hitchcock's Topical Bible, Cruden's Concordance and 11 vol. Barnes Notes from Baker will grace any library.

Master's easy to carry Duplicator is a trouble-free operation.

Midwest tables are formed for maximum strength and durability.

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6th prize

Standard Bible Pictures and Books, Mitchell Table, 12 Lindner Battery Candles

Standard materials are choice Sunday school items.

Mitchell's Masonite Top Table gives satisfying quality service.

Lindner's safety candle with no flame or drippings are ideal for services.

Value $82.10

7th prize

50 Hope Song Books, Judson Sunday School Equipment

Hope Publishing Co. offers "Songs of Hope" beautifully bound.

Judson's loose-leaf guest register is a sturdy four-ring binder. Ten learn-while-you-play Bible games and wood register board complete with 14 slides and 6 sets of numbers are welcomed items.

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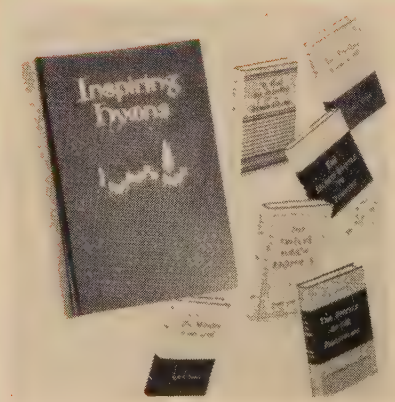

8th prize

25 Van Kampen "Inspiring Hymns" 5 Baker Publications

"Inspiring Hymns" brings you 512 pages of the greatest church music of the ages.

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Value $53.75

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(25-99 Average Attendance)

First Prize

FREE METHODIST CHURCH
Galt, Ont., Canada
Pastor, J. Campbell
S. S. *Supt.,* H. D. Rush

Second Prize

GEDAREF EVANGELICAL SUNDAY SCHOOL
Gedaref, Sudan, Africa
Pastor, Harold Walker
S. S. *Supt.,* Kamal Kamil Faragalla

Third Prize

KIRKWOOD GOSPEL CENTER OF THE CHRISTIAN AND MISSIONARY ALLIANCE CHURCH
W. Hyattsville, Md.
Pastor and S. S. *Supt.,* A. L. Magnuson

Fourth Prize

ZION HOLINESS CHURCH OF GOD
Wichita, Kansas
Pastor, Roger H. Fulton
S. S. *Supt.,* Archie Martin

Fifth Prize

OPEN BIBLE TABERNACLE
Marietta, Ga.
Pastor, Eugene Holder
S. S. *Supt.,* J. G. Smith

Sixth Prize

BETHEL ASSEMBLY MISSION CHURCH
Vincennes, Ind.
Pastor, Don Matthews
S. S. *Supt.,* Richard Snyder

Seventh Prize

WEST PATERSON BEREAN CHURCH
West Paterson, N. J.
S. S. *Supt.,* Al Hornstra

Eighth Prize

CHRIST EVANGELICAL AND REFORMED CHURCH
Hardin, Mont.
Pastor, A. C. Kroehler
S. S. *Supt.,* Mrs. Fred Dewald

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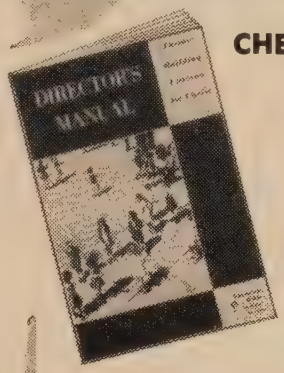

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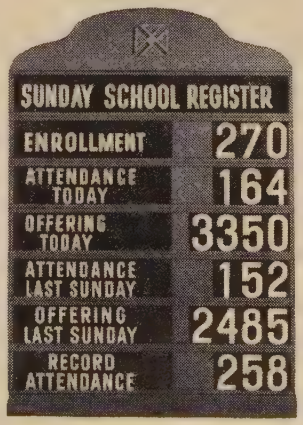
Oak Plywood Boards.....$12.00
Size, 18" x 30"; 14 slides; numbers.
Delivery extra on Register Boards



LARGE BOARD. Size, 19½" x 30½"; 6 panels; 14 slides, black.
Titles: Register of Attendance and Offering; Attendance Last Sunday; Attendance Today; Attendance a Year Ago; Average Attendance Last Year; Record Attendance; Number on the Roll; Offering Last Sunday; Offering Today; Offering a Year Ago; Average Offering Last Year; Record Offering; Psalms; Hymns.

SMALL BOARD. Size, 18½" x 27"; 7 panels; 11 slides, brown.
Titles: Seven shown, plus Attendance a Year Ago; Offering a Year Ago; Average Attendance Last Year; Average Offering Last Year.

THE JUDSON PRESS • 1703 Chestnut Street, Philadelphia 3, Pa.

1953 Contest Spurs Sunday School Gains

From every state and 15 foreign countries Sunday schools report highest attendance, enthusiasm and results in their entire history.

by Eleanor Person

IN SPITE of chicken pox and snow storms, measles, mumps, rain, funerals, deer hunting and Sunday schools and churches jammed to overflowing, CHRISTIAN LIFE Magazine's Sixth Annual International Sunday School Attendance Contest has come to a successful close.

Sunday school classes met in furnace rooms, buses, neighboring homes, parsonages and cemeteries. There were free haircuts, talking boxes, parakeets, jalopies, live puppies, suits of clothes and plenty of hard work.

Best of all, however, this year's contest was marked by the greatest spiritual emphasis noted in the history of the contest. A number of churches reported more than 100 conversions; many more counted converts by the score.

Altogether, 1,250 schools participated, while the accumulated attendance gain over the previous year totaled 197,646.

Sunday schools from virtually every denomination participated. They hailed from every state, Canada, Congo, Nigeria, Sudan, Alaska, Haiti, Jamaica, Trinidad, Canal Zone, Egypt, France, Hawaii, Honduras, Colombia and Venezuela.

Clearly the Sixth Annual Attendance Contest will go down in history as one of the most successful efforts made to stimulate interest and build Sunday school attendance in evangelical Christian churches of our day.

Many amazing things happened in the course of the contest.

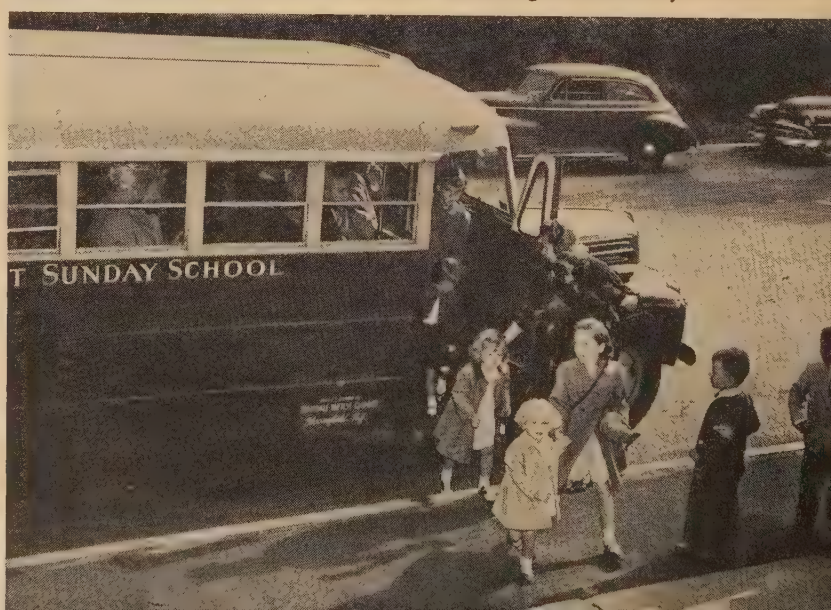
Next in significance to the spiritual impact was the physical growth which the contest inspired. The Second Baptist Church of Goldsboro, N. C., for instance, outgrew its quarters during the contest, and on the last day launched a Sunday school building program. The First Baptist Church of Saratoga, Calif., had the same experience and are already planning on entering next year's contest with a new building to house their many new pupils.

Their experience ties in with that of the Gospel Chapel of San Diego whose new Sunday school annex, built as the result of last year's participation in the contest, was filled again to overflowing. The Bethel Community Church at Granite City, Ill., went one better by erecting a new church building as well, as a result of the contest.

It took the Third Street Baptist Church of Cordell, Ga., however, to really cash in on the contest. "Somehow the contest united the people in a Herculean effort. The large increase

Bibles remained the most popular contest awards.

Visitors and regulars spilled out of buses to go to Sunday school.



The Village Church of Burbank, Calif., used balloons to announce the contest; others featured lollipops or a suit of clothes.

in Sunday school and church attendance inspired the people to pledge $19,000 for a 16-room Sunday school addition, renovation of the auditorium with new pews, pulpit furniture, carpet, air conditioning and a new organ."

At the same time many churches reported the acquisition, as the result of the contest, of such helpful teaching tools and equipment as projectors, screens, duplicators, printing presses, organs, chairs and miscellaneous visual aids.

Equally impressive are the lasting results noted by many churches even months after the close of the contest. Says the Topeka (Kansas) Free Methodist Church, "We are having no slump since the contest ended. Our plan of continual promotion prevents this. Attendance continues to go upward." Meanwhile, the Methodist Church in Alexandria, Minn., claims that they noted an even greater growth of church attendance than of the Sunday school.

Again this year, many churches entered the contest for the first time. Their enthusiastic reaction is evidence of how they profited. "This is the first time we have entered into a contest and want you to know that it has really blessed our Sunday school. We did not expect to receive a prize . . . but felt the competition was good for us. It challenged us to see that we need to do our best for God."

Similar testimonials evidenced the growing interest in Sunday schools across the nation, plus a deep desire to reach lost souls with the Gospel of Jesus Christ.

Likewise, this year the reports of the prize winning Sunday schools clearly indicated that the big secret to running a successful contest is visitation. At least 22 churches made 1,000 personal visits—many as much as ten times that amount. At least 13 churches made more than 1,000 phone calls. Grand Prize Winner, Foursquare Church of Portland, totaled 24,177 personal calls, 6,934 phone calls.

Perhaps the most interesting feature of every contest is the various devices used to reach the community and boost attendance.

Balloons, as usual, were a favorite device. The Medford Friends Sunday School in Oregon reported some balloons returned from 166 miles away. One church had to outfit a family with shoes in order to get them to come to Sunday school.

Up in New Hampshire, one little girl in the Sunday school of the Epsom Baptist Church took it upon herself to give out lollipops to her schoolmates if they would come to Sunday school. In other cases, awards varied from the ludicrous to the extremely practical suit of clothes given by the First Assembly of God Church of Memphis, Tenn.

Building Sunday school attendance, however, is not always as easy as it may seem. Out in the Western Presbyterian

Contest resulted in church building.

Mission at Shoshone, Nev., distance was the big problem. Some families lived in such remote places that even the school bus could not reach them. A pick-up truck was used in some cases. Others got to Sunday school on horseback or walked.

Meanwhile, down at the Clayhole Brethren Church in Clayhole, Ky.,

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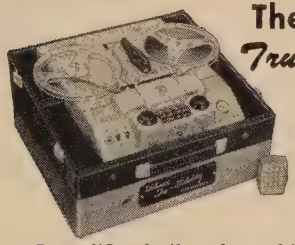

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ESTABLISHED AS "OPERADIO" 1922

Teachers unite in signing a covenant as contest cements staff cooperation.

many people walked down mountain streams or arrived by boat.

Other hardships were many. One member of the Graham Union Church traveled more than 1,000 miles to be in Sunday school during the contest. The McKendrick Bible Sunday School in Rush, Colo., is more than 40 miles from any telephone or railroad. But the Lighthouse Pentecostal Church of Brooklyn secured so many prospects as the result of a visitation program that they were able to hire taxis to bring children to Sunday school.

Because of over-crowding, many Sunday school classes met in unusual places. The Lajolla First Baptist Church of California used a garage. The West Patterson Sunday School of New Jersey moved one class to the fire house. The Flat Rock Presbyterian Church of North Carolina bulged at the seams and moved classes into the attic, basement and living room of the pastor's home.

Most unusual location for a classroom, however, was probably claimed by the Lawntag Baptist Sunday School of New York when they moved a class to a nearby Quaker cemetery.

All sorts of means were employed for launching the contest. Grand prize winning Foursquare Sunday School of Portland launched theirs with the boom of a cannon secured from a Navy warship. The Grace Chapel Sunday School in Pennsylvania got the local city fire chief to set fire to a huge pile of firewood in the center of the church lawn to feature their kick-off rally.

Many unusual projects developed as the result of the Sunday school contest. The Central Valley Baptist Church at Donna, Tex., developed a true missionary spirit for their brethren across the border in Mexico. Waiting until a strong southeast wind had arisen, they launched a fleet of balloons bearing Spanish language tracts. Meanwhile, the First Presbyterian Church of Cedarville, Ohio, developed "Operation P" as a means for stirring up parents to the importance of the Sunday school and securing their help in enlarging quarters for the expanding Sunday school during the contest period.

What is the opinion of pastors regarding the contest?

Up at the Fourth Baptist Church in Minneapolis, Dr. Richard Clearwaters took several weeks before evaluating the results of the contest. He measured it on the basis of what had happened in previous years, what had been done this year and what were the results afterward. He concludes, "During the contest the fervor of enthusiasm and optimism was evident in our other services and in our entire church life. The competition brought much good to our entire program. Our attendance has been running an average of over 100 above a year ago. . . . You see, we have received a great deal of good."

And from the Second Brethren Church of Long Beach, Calif., second time winner in CHRISTIAN LIFE's Contest, comes this resounding testimony: "There have been Sunday school contests through the years, but none have been so used of the Lord as the International Contest sponsored by CHRISTIAN LIFE. . . . The outcome of these annual contests has been that the Sunday school has been revitalized, thousands have come to hear the Word of God taught by faithful teachers and many have been saved."

Thus, despite the many hardships and discouragements there has been genuine victory. Evidence of this is clearly revealed in the many promises of those who now eagerly look forward to the 1954 Seventh Annual Sunday School Attendance Contest coming next fall. END

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- **ABVS lessons are easy and interesting to follow**

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"Books give such easy and clear instructions that VBS is a pleasure, and teachers are willing to give of their time." Pennsylvania

- **ABVS lessons are up-to-date**

"This VBS course commanded the children's interest. It was **fresh**!" Indiana

"ABVS lessons and workbooks were the best material that we have used in the history of the Bible School in this church." Georgia

- **ABVS lessons are evangelistic and Christian character-building**

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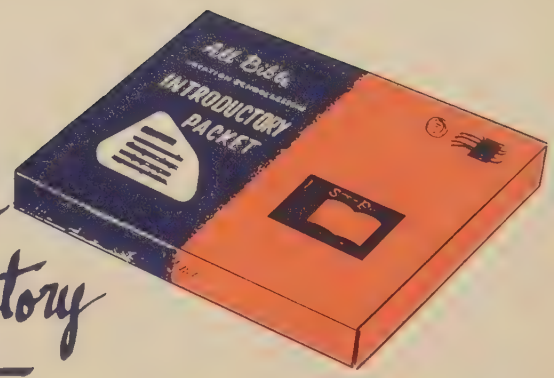

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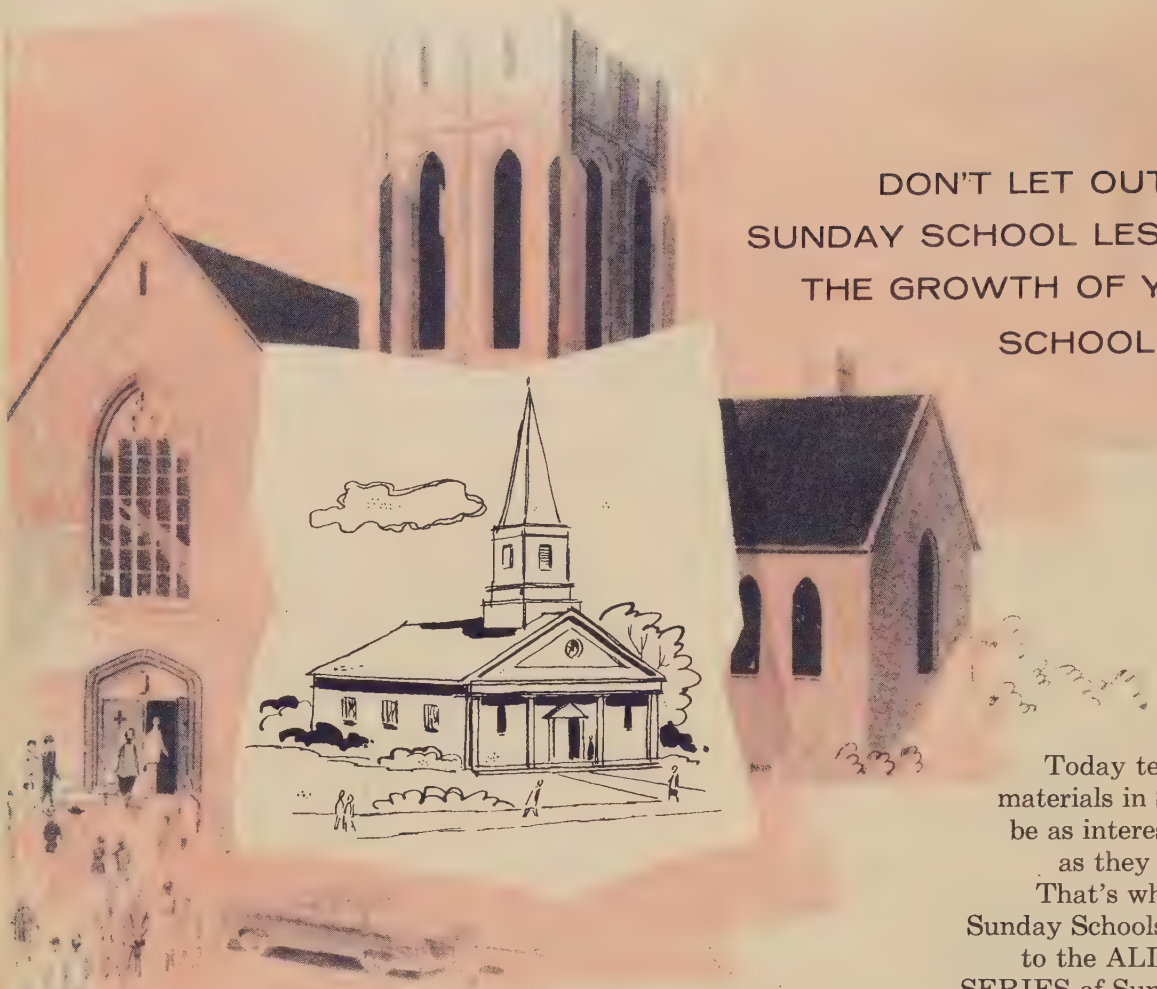

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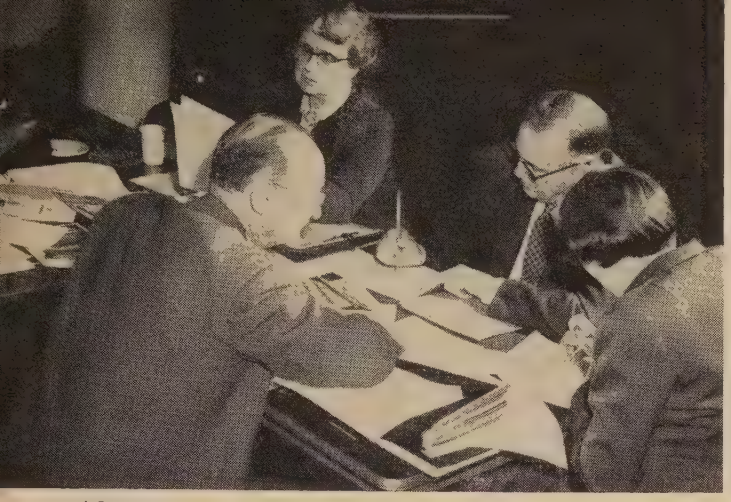
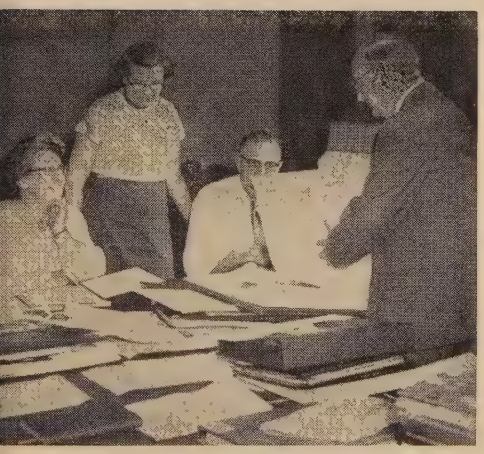


After prayer, judges thoughtfully study contest entries.

A quick snack, and then back to hundreds of scrapbooks.

Judging Is No Picnic



Mrs. Cory pauses to reflect on amazing results before digging into new entries.

Their job was to pick the winner from among hundreds of schools which had phenomenal success.

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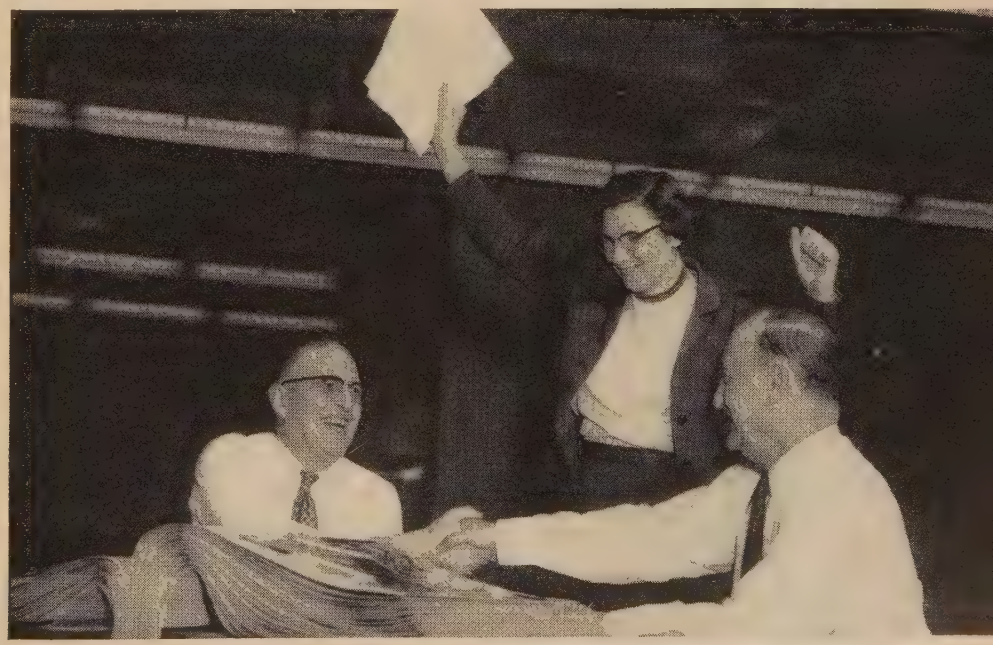
Like judges of other years, this year's panel received a briefing on the rules of the contest before sitting down to the mountain of contest entries from all states in the union and 15 foreign countries.

As veterans in the field of Christian education and particularly the Sunday school, the panel dug into the task with enthusiasm. Dr. James DeForest Murch, editor of *United Evangelical Action,* past president of the National Sunday School Association and author of a number of books on Christian education, had arrived the night before from Cincinnati, as had

Murch sheds coat, peruses monstrous scrapbook with Seaberg and Higley.



The winner is chosen! After 12 hours of evaluating, judges reach unanimous decision. Judges Higley and Murch clasp hands as Seaberg waves winning entry.

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Eleanor Person, contest director, answers contest question for earnest judges.

Robert Higley, president of the Higley Press from Butler, Ind. Mrs. Bernice T. Cory had come in from Scripture Press where she heads the editorial division. And from her position of executive secretary of the Greater Chicago Sunday School Association had come Dorothy Seaberg.

Staggered by the tremendous amount of effort revealed by the presentations, the panel moved slowly through the first class chosen for judging.

By mid-afternoon, however, the judges had their system of evaluating the entries well worked out and were moving along more rapidly.

As the day passed, the tension mounted. For the judges knew that even after they had determined the winners for all classes the biggest responsibility of all still lay ahead — selecting the Grand Prize Winner.

At the dinner-hour break, Mrs. Cory asserted, "I would like to spend a week instead of a day studying these reports of Sunday school success."

Dr. Murch and Miss Seaberg agreed, and both felt that the wealth of material developed represented a gold mine of information and inspiration for effective Sunday school operation.

To Contest Judge Higley, however, the entries represented a challenge to pastors. "If a pastor does not have a growing church, all he would have to do to know why would be to look over these entries," he observed.

Throughout the day reports of the progress of the judges filtered into CHRISTIAN LIFE editorial offices and the air of expectancy grew.

By 8 p.m. only one class remained to be judged. Plainly, the judges were keyed up. Dignified judges Murch and Higley had long ago doffed their coats.

The dramatic moment finally came. With unanimous decision the judges picked the Grand Prize Winner. And with the decision came a sense of satisfaction that the prayer with which they had begun their work had been answered: God had guided in the results. END

SPIRITUAL EMPHASIS

(Continued from page 43)

nounced his selection as a prayer leader to his school and recruited many of his friends to pray and work with him.

In a mission Sunday school in British West Africa, daily prayer meetings were held for several weeks before the contest. The contest theme and slogan was, "He that winneth souls is wise."

The missionary in charge writes, "The Spirit of God met with us in a wonderful way. I shall not soon forget those scenes of seeing children bow before the Lord and hearing the sincere prayers of children asking for forgiveness. More than 200 decisions were made among the children and about 45 among the adults. We praise the Lord for the enthusiasm that has come to us through participating in the contest but most of all for the souls that have been won for the Lord."

A church in the deep South conducted evangelistic meetings in conjunction with the campaign. There was someone in the prayer room at the church day and night and prayer requests could be phoned in at any time. Almost 300 knelt at the altar during the six week contest.

Churches in Ohio, North Carolina, Alabama, Colorado and other states experienced the greatest revivals in their history. One church said, "We have folks coming now, who hadn't seen the inside of a church for 20 years before the contest." A church in Michigan wrote, "We had more than 25 persons who confessed they had not attended any Sunday school within the past 15 years."

In one eastern city, two churches of different denominations entered the contest independently. One recorded more than 20 decisions for Christ in the Sunday school; the other indicated more than 50. (*Continued on page* 74)

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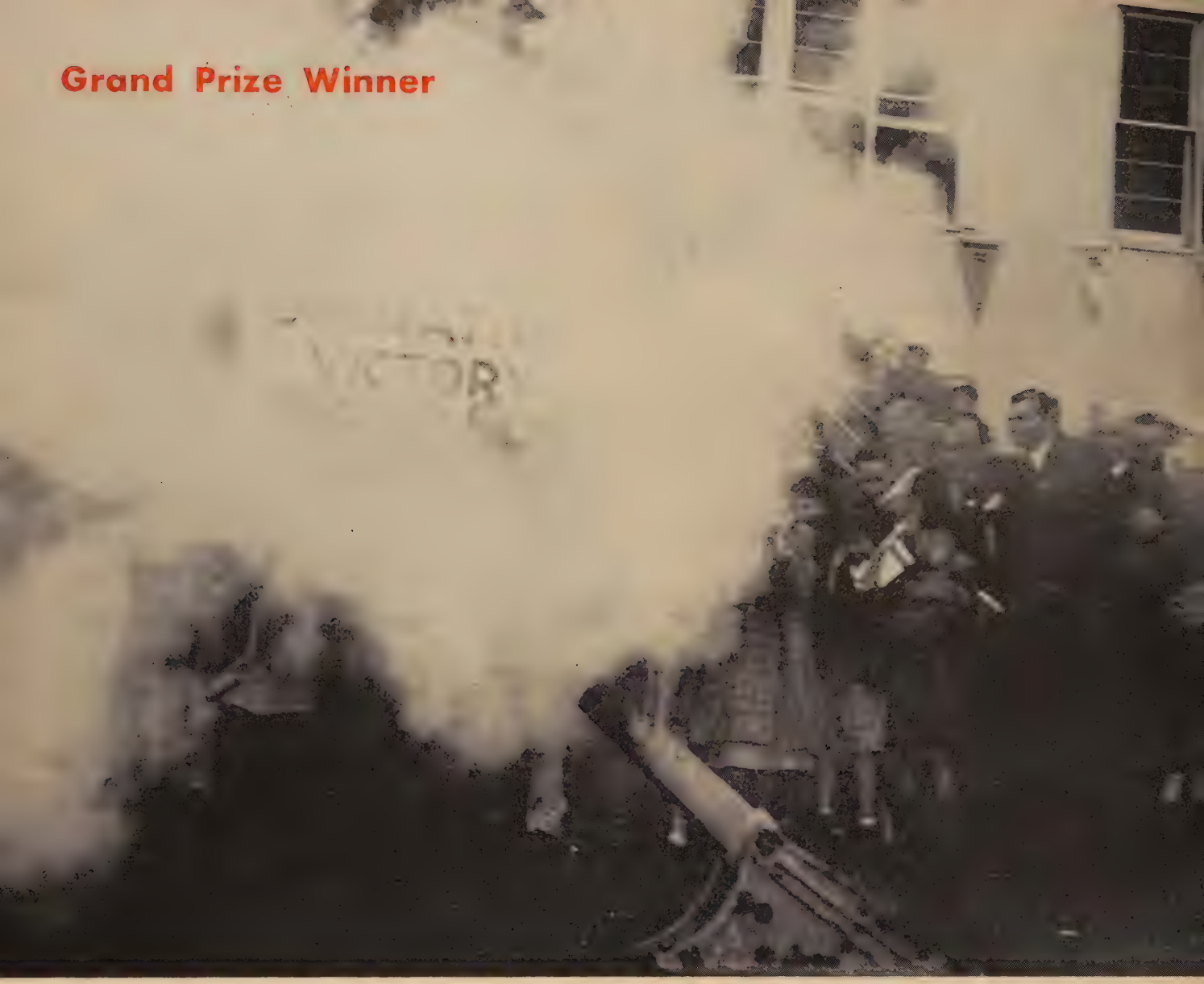
Grand Prize Winner



When a cannon boomed in the Foursquare Church parking lot, Sunday school workers began to invade Portland for Christ.

PORTLAND INVADED

By intensive visitation, Portland's Foursquare Sunday School wins high attendances and contest grand prize.

PORTLAND, Ore., was invaded by a Sunday school last fall. And it was more than a publicity stunt. When a cannon boomed one Sunday noon last October, airplanes invaded Portland by air with gigantic banners announcing a Sunday school contest; 400 workers invaded Portland by land as they distributed 22,000 invitations to Sunday school in their house-to-house march; and high school students invaded Portland by sea, leaping from small craft on the Willamette River and Lake Oswego to invite residents in houseboats and homes surrounding the lake.

Portland had never seen the like of it.

Dr. Harold W. Jefferies, pastor of the Portland Foursquare Church, which was responsible for the invasion, estimated that during the six weeks CHRISTIAN LIFE Sunday School Contest his Sunday school had given out 72,000 invitations by personal visits in the home. Nearly 7,000 more people were reached by telephone with as many as 22 business phones being used in one night. And many more than 30,000 direct pieces of mail were toted by postmen en route to Portland homes.

Little wonder, that as a result of these titanic efforts, Portland's Foursquare Sunday School rocketed ahead of their last year's average of 1,245 and hit an all-time high of 2,849. And for their efforts and achievements, the Sunday school became the Grand Prize Winner in the Sixth Annual CHRISTIAN LIFE Sunday School Contest. The judges' decision was unanimous (see story on page 61) in their award of

the grand prize, a 36-day all-expense tour to the Holy Land.

Key man in the Sunday school's success was Pastor Jefferies himself. Always a Sunday school man, Jefferies has recently served as General Chairman of the Greater Portland Sunday School Association. One of the Sunday school workers said, "Dr. Jefferies lives, thinks and talks Sunday school."

Mrs. Jefferies, Christian education director of the church, was responsible for much of the school's program.

Although the Sunday school had recently waged an all-out contest last spring, the staff decided to accept the challenge of the CHRISTIAN LIFE contest. Looking for a theme which would grip the imagination and fire the ambition of both teachers and pupils, Jefferies suggested the idea of "invading the city by land (organized workers calling on Portlanders in their homes), by air (airplanes with huge sky banners calling attention to the contest), and by water (boats on both the Willamette River and Lake Oswego from which occupants of houseboats and shore homes could be contacted).

The entire Sunday school was enthusiastic.

The following Sunday Jefferies presented the idea to the church congregation. He had previously announced that the usual church broadcast would be cancelled, "because of the nature of the morning message." Partly because of that intriguing word, the church was packed.

During the service, members and friends of the church pledged themselves to attend Sunday school every Sunday during the contest, rain or shine. More than 1,000 kept the pledge. Climaxing the morning hour, the congregation gave nearly $1,000 to launch the invasion.

Preparation for the invasion was based on prayer. Each Thursday morning at six o'clock, for a month prior to the contest, as many as 200 people joined together for prayer before going to their work.

Portlanders were first alerted to the invasion at a civic parade. The Foursquare Church entered two clowns who distributed folders inviting children to Sunday school. Enclosed in the folders were suckers.

Local businessmen were also alerted concerning the Sunday school's aims. Their enthusiastic response to the church's zeal brought in nearly $1,000 in cash, plus 500 hamburgers, 600 orchids, 200 boxes of chocolates, 600 packages of cookies, a sewing machine, two coffee makers and a 1941 car.

Christian businessmen, whose businesses are operated by telephone selling, instructed a telephone brigade of Sunday school workers and the brigade went into action shortly before in-

As many as 200 gathered for prayer each Thursday morning at six o'clock.

Invading by water, workers leaped from boats to contact homes near shore.

A telephone brigade using 22 phones made as many as 650 calls a night.

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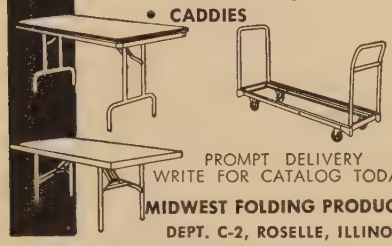

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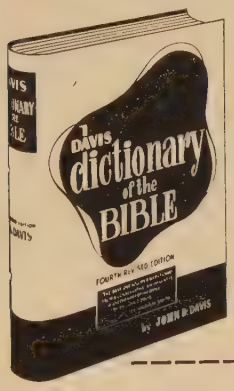

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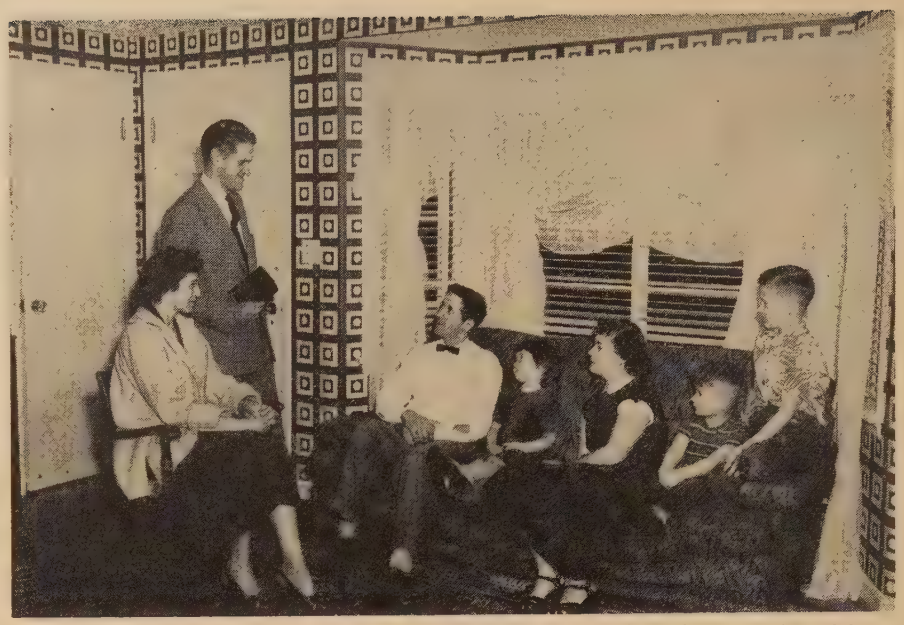


Portland's invaders made more than 24,000 personal calls to gain visitors.

vasion. Every Sunday school member and visitor was alerted for the "invasion" by phone. For two days church women rolled and sealed gospel bombs (tracts rolled in cellophane) for the invasion.

Six pre-contest planning meetings by promoters, supervisors and ministers resulted in a detailed outline of Sunday-by-Sunday invasion tactics. Sunday school teachers and staff members attended weekly teachers and officers meetings. Prospective teachers were instructed in teacher training classes.

Immediately before the contest the church's exterior was decorated with attractive pennants announcing the Foursquare Sunday School invasion of the city. The night before "Invasion Sunday," flood lights illuminated the buildings and search lights swept the sky playing on the large captive observation balloons that soared high above the church. People were attracted from all over the city, and as they drove by, special invitations to attend Sunday school were given out by the corps of workers on hand.

One newspaper commented, "The spectacular methods of promotion and publicity used by the local Foursquare Church to advertise their participation in the CHRISTIAN LIFE Sunday School Contest would make Hollywood sit up and take notice."

On the first Sunday of the contest, the attendance rose from 1,266 to 1,590 as teachers and officers secured signatures of Sunday school members to form a great chain for invasion.

Then came "Invasion Sunday." A crowd of 1,658 was on hand. The entire Sunday school was urged to stay for the special morning service. There the invasion theme was carried out as Dr. William Everson, World War I Major General, now with another Portland church, presented a fiery invasion challenge to the morning congregation.

After the morning service the entire congregation moved to the church parking lot. When they arrived, a cannon was fired as the signal for invasion. Planes suddenly circled over head.

Less than 30 minutes later the ground forces had eaten their lunches and had begun their invasion of Portland homes. In spite of a downpour of rain, 22,000 pieces of invasion literature were taken to the homes. Teenagers, who sailed along the Willamette River and Lake Oswego, made their contacts along the shore.

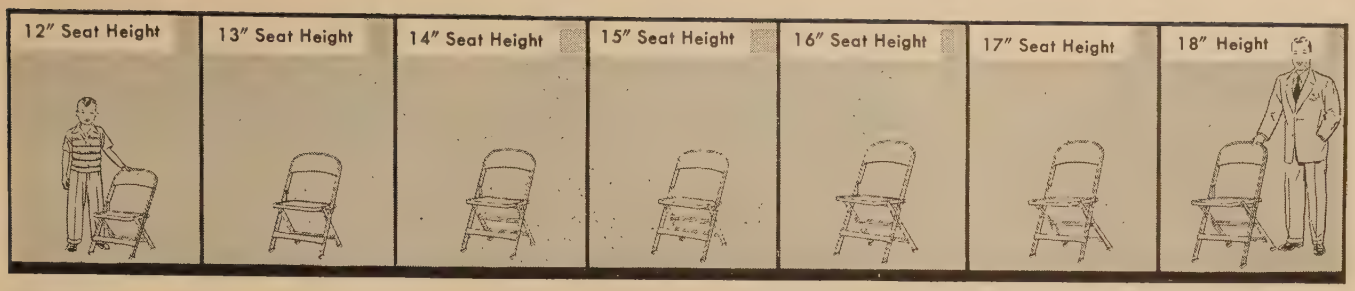
After the invasion of Portland on Oct. 18, there was no doubt about it; Portland knew about the Foursquare Sunday School. And from there on, the attendance soared.

"Neighborhood Invasion" was the theme for the third Sunday, as members invited their neighbors; and the attendance moved up to 1,909.

The fourth Sunday was World Invasion Sunday with a strong emphasis on missions. Missionary lessons in every class, clothing donated for Christians in Korea, a special missionary speaker and a huge missionary offering made the impact of Portland's invasion worldwide.

Most important Sunday of the contest, according to the Foursquare Sunday School staff, was the fifth Sunday, "Decision Day." Trained workers dealt with more than 80 who made decisions for Christ. Clear cut salvation messages were presented in every class.

Nov. 15 was set aside as "Victory Sunday." Enthusiasm was running high. The telephone brigade was operating again with as many as 650 telephone calls being completed in an evening. High school students handed out invitations at three city high schools. A one-



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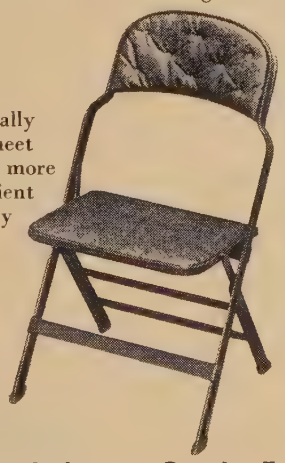

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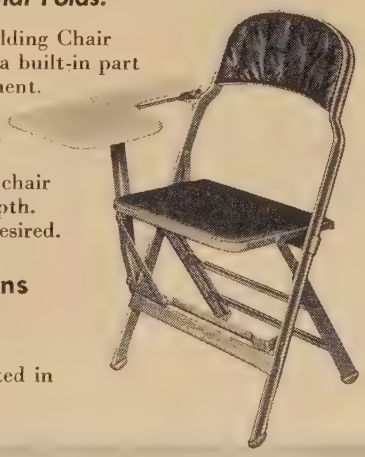

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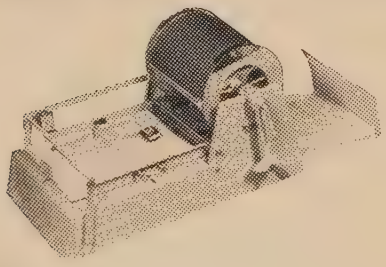

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Searchlight on church brings visitors.

week victory revival was held at the church preceeding Victory Sunday with Rev. Phil Kerr, assisted by Ted and Gloria Roe, in charge.

When everyone was counted on Nov. 15, the total shot up to 2,849.

Of course, the contest brought its problems too, but the Foursquare Church worked them out in stride. To register the hundreds of visitors, special registration booths were set up outside the church. The Men's Bible Class moved to a larger auditorium a few blocks from the church. The high school department met in the church's buses. So great were the results in this department that the teen-agers decided to hold a regular prayer meeting every Thursday night.

Another crew had to iron out transportation problems. This group met early every Sunday morning at the church for prayer. From there six buses were sent out. A "Ninety and Nine" car caravan was formed with 99 car owners dedicating their cars to the work of the Lord during the contest.

Finances were another problem ably solved by the Foursquare Church. Awards had been donated by Portland businessmen. The initial offering given by the church for the contest was used entirely for advertising and postage.

Like many other schools around the world the Foursquare Church testified that God had blessed them abundantly because of the contest. "Whether or not the Sunday school wins in the Sunday School Contest," they wrote, "the church has experienced the thrill of working together as a great team and has been rewarded in seeing hundreds of boys and girls, young people and adults, never before reached by any Sunday school, brought into the classes where they heard the Word of God, with many accepting Christ as Savior."

It was an unusual invasion, to be long remembered by Portland. END

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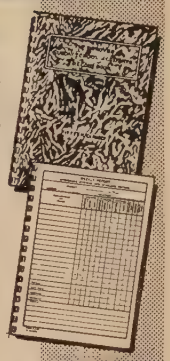

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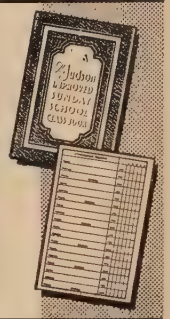

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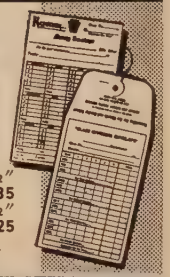

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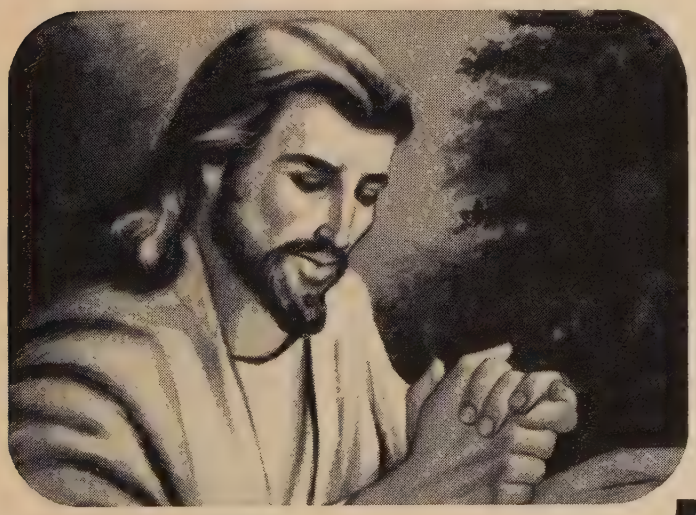

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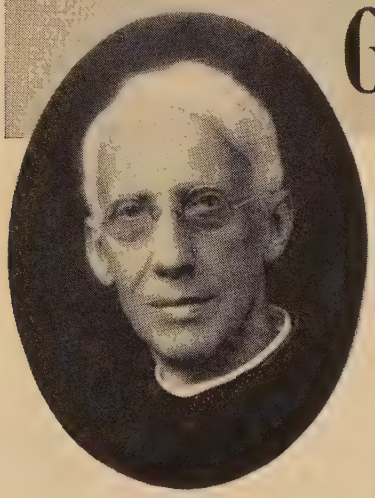

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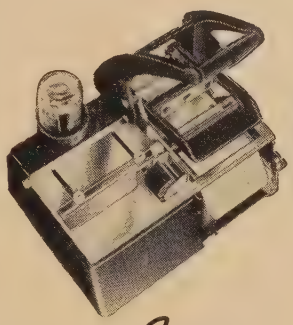

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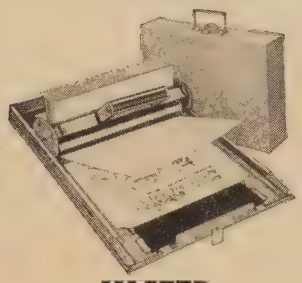

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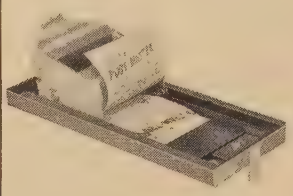

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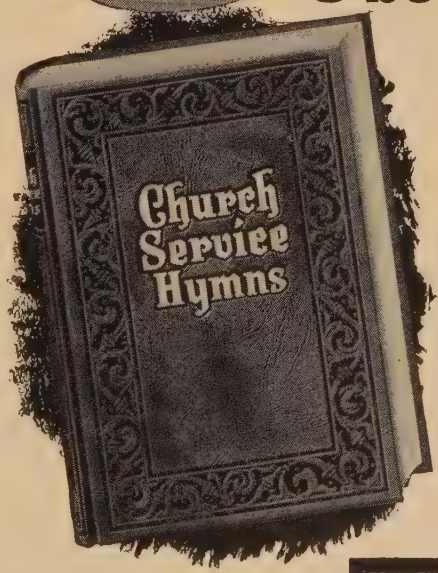

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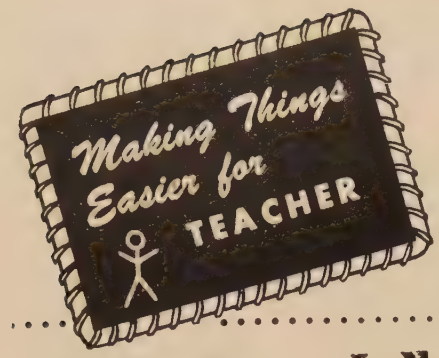

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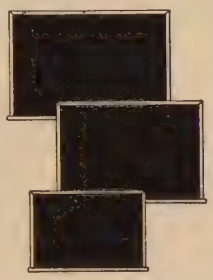

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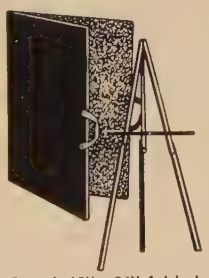

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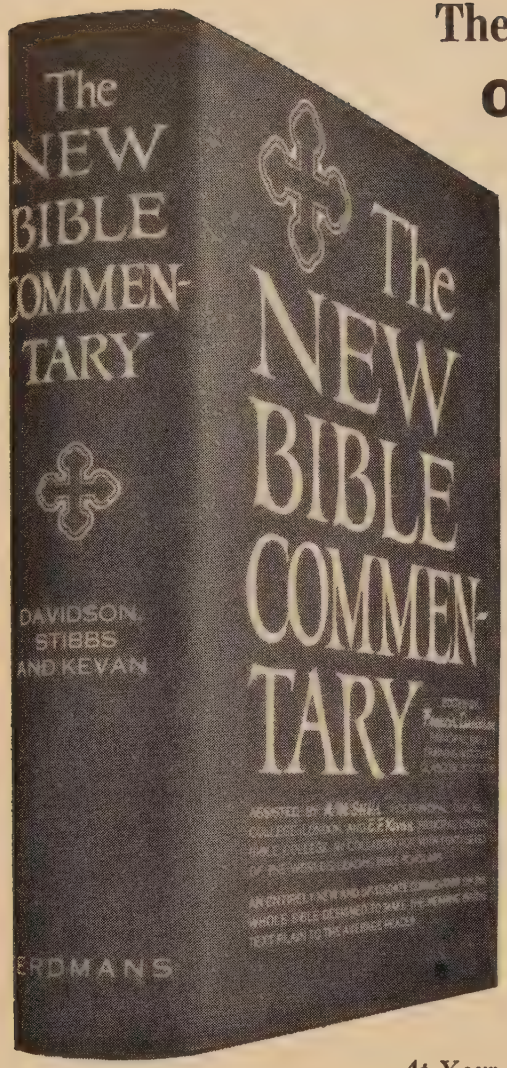

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SPIRITUAL EMPHASIS

(Continued from page 62)

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A Maryland Sunday school superintendent testified, "It was our intent to visit only during the contest, but so much good has come out of this visitation work that the Lord has burdened us to continue with it indefinitely." One Sunday school which concentrated on visitation reported greater gains in morning church attendance than they had in Sunday school.

Scrapbooks from participating Sunday schools have been filled with testimonials of God working through the 1953 contest. Church choirs began, building programs spurted, radio programs were inaugurated, hopeless alcoholics were won to Christ, church debts were erased, church papers were published, estranged couples were reunited and discouraged Sunday school staff members were invigorated.

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One Georgia pastor summed it up, "I have never in my ministry experienced anything quite like this CHRISTIAN LIFE Sunday School Contest. It surely has brought us to realize that almost impossible things can be done through concentrated effort. As a result, our Sunday school is growing in every way. We had several conversions and each Sunday was like a revival with invitations given for decisions.

"On the last Sunday only half of the attendance could fit in the auditorium; the remainder had to stay in the new auditorium built especially for the contest. The aisles were filled, the front porch was full and people were flowing out into the front yard. So you see we are very thankful for CHRISTIAN LIFE for making this contest possible. The spiritual good derived will far exceed any prize we might win." END

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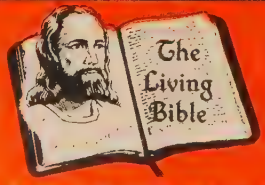

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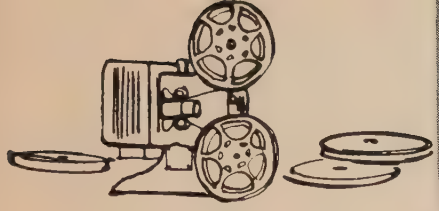

FILMS

HARRY BRISTOW
editor

YOU CAN USE EFFECTIVELY

New Film on Korea Released

THE production *They Wait for Peace,* released by the Bible Institute of Los Angeles, is without question the finest documentary on Korea yet released. Content and story are well balanced, portraying the futility of man in his search for peace. The end of World War II brought hope for peace with the formation of the United Nations. Once again, however, man found himself in a struggle for peace on the battlefields of Korea. This time it was a struggle between Communism and Christianity, with Korea as the pawn of political ambition. This nation that has longed for peace must continue to wait for it.

The story is well illustrated, and is an up-to-date challenge to Christians to bring the message of the peace of God to those who so patiently wait for peace.

I like this film because of its direct personal appeal both on salvation and challenge to Christian service. The film should find unlimited use with excellent missionary emphasis. Thirty minutes in color.

■ The right of God's claim on our lives by creation and redemption is convincingly conveyed in the film *Prior Claim.* This is a "Sermon from Science" produced by Moody Bible Institute, featuring Dr. Irwin A. Moon.

Moon reminds us that we live in an age of progress but despite all of man's developments "nature had it first." Varied illustrations substantiate this statement, such as the trap door spider, meat eating plants, chameleon with a built-in lasso, the European diving spider, a fish that spits and the bosum-bird that flies backward. All these and others in the film should shake man from his pride of what he has accomplished to realize that actually God had the prior claim, exemplified in his creations.

Most welcome in this type of production is the humorous touch. Its spiritual content is more pronounced than in the previous releases of this series. Both young and old will enjoy it and be blessed by its content. The emphasis placed on redemption through the Lord Jesus Christ makes the film a potent instrument in evangelism. The film carries my highest recommendation. Running time 40 minutes in color.

■ Can there be religious persecution in our land? This question is answered in the film *Persecution USA,* produced by Westminster Films for the American Indian Liberation Crusade.

The film contains documented evidence of the persecution of Protestant American Indians in the southwest section of our country. Dramatically portrayed are acts of religious intolerance on the part of the Roman Catholic church.

This is the story of the spiritual and physical needs of our American Indians. Efforts to meet these needs are being put forth by the American Indian Liberation Crusade. All wide awake Christian organizations should see this production. Contact the sponsor for bookings. 35 minutes in color.

■ To say the least, I am more than pleased with the two new filmstrips, *Contrary Mary* and *Piggy Porky.* These are gospel poetry stories for children, released through the Moody Bible Institute film office. Lessons on kindness are contained in *Contrary Mary.* The *Piggy Porky* strip conveys a message on selfishness. Each filmstrip concludes with the boy or girl letting the Lord Jesus Christ into his heart, with the ultimate change. Cartoon illustrations are used with the narration on each frame. Recommended for the Beginner, Primary and Junior departments. Each strip contains 20 frames in color.

■ An aid for Sunday school administration is found in the new sound filmstrips, *Teaching the Bible* series, released through Concordia Films. Titles are directed at the pre-school child, children 6-11, high school youth and adults. Leaders should find the material very helpful in teachers' meetings and parent-teacher gatherings. Many excellent suggestions are given for successful teaching and class participation. Each strip has approximately 75 frames in black and white with recorded script on 78 rpm records and a leaders guide.

■ *Messenger of Peace,* a Lutheran Laymen League production, is not a new film but its style and message will live for a long time to come.

This is the life story of a local pastor, Armin Ritter, a man of God who lives a life of sacrifice that the message of Christ can be conveyed to sinners.

One of the outstanding highlights is when the congregation votes on the right of a new convert to take communion. Pastor Ritter affirms that the person who accepts Jesus Christ as Savior and has been washed in the "blood of the Lamb," regardless of his past, has the eternal right to partake of holy communion.

The film shows the actions of balky, self-righteous parishioners. Under the leadership of the pastor, the love of Christ becomes a living reality in the community. Years of real work have their effect on

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The Road Back ..... 30 minutes ..... $8.00 rental
First Easter ..... 30 minutes ..... $12.00 rental
The Lord is Risen ... 15 minutes ... (color) $12.00
The Lord is Risen ... 15 min. ... $8.00 rental B&W
Trial Before Pilate ..... 15 minutes ..... $5.00 rental
Before the High Priest ... 15 minutes ... $5.00 rental
Betrayal in Gethsemane ... 15 min. ... $5.00 rental
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WINNING WINGS

(Continued from page 17)

lice force, was converted when his wife prevailed on him to go to an evangelistic meeting. Later he accepted a small church "in a weed patch in Puente, a suburb of Los Angeles." There he started the first Sky Pilot squadron.

"We made plenty of mistakes at first and felt our way along for many months," says Sachs. "But the Holy Spirit was directing us and we finally came up with the organization as it is today."

The movement grew, as other churches in the California area caught on to the idea, until finally Sachs had to decide between the pastorate or SPA. He prayerfully concluded that SPA gave him the wider ministry.

First headquarters of SPA were rented quarters in the Hollister City, Calif., airport. In 1952, a 15-room building in downtown San Jose was purchased. It comprises living quarters for some of the permanent staff as well as office space and the Sky Pilots' hobbycraft store.

Perhaps the most unusual member of the Sky Pilot staff is Eddie Motter. Eddie is totally blind and yet was the top point-getter on the UCLA gym team in inter-varsity meets from 1940 to 1944. Eddie has traveled to all parts of the country for Sky Pilots, doing hand balancing feats in public schools, jails and churches.

Sky Pilots of America is producing an army of born-again, soul winning, missionary minded men for tomorrow. The more than 150 former SPA-ers in training at Moody, Multnomah, Wheaton, Biola, Bob Jones and other schools, prove that this is no idle claim.

In the next five years Sky Pilots of America aims to get evangelical churches from coast to coast to recognize that it is to the church what Boy Scouts is to the nation. Its leaders envision the building of facilities for highly specialized leadership training to insure the perpetuation of this unique missionary "incubation" movement.

The slogan of Sachs and his co-workers is: "It is better to build boys than to mend men." Through Sky Pilots of America they are, with God's help, doing just that! END

NEWS

(Continued from page 40)

and the Orthodox Presbyterians increased in tempo.

The Pittsburgh group frankly accused its general council of "apostate thinking" and declared that many Northern Presbyterians were "abjectly ashamed" of the council's statement which tended to defend liberal churchmen named before the House Un-American Activities Committee. The Pittsburghers added, "We challenge the right or authority to spend church funds for such leftist apostasy and propaganda, which we feel is a breach of trust."

A leader of the Cumberland "rebels" described the 26 ministers' action at Huntsville as "an uprising" against the denomination's program. The Cumberlanders are not affiliated with the Northern Presbyterians, by the way.

In the South-North tug of war, many Southern Presbyterians are afraid they will be swamped in the proposed merger. The Southerners tend to believe the Yankees are "liberal" and may force "modernism" on the Presbyterians below the Mason-Dixon line.

EVANGELISM

Memphis' Fruitful Christmas

CHRISTMAS 1953 had an extra meaning for Memphis, Tenn., evangelicals. People were getting converted by the scores in a unique type of evangelism run by Teen-agers for Christ. This organization, which is carried on entirely by teen-agers with money they earn themselves by working after school, sponsored a six-day revival campaign at Ellis Auditorium during the holidays. The sponsors report 185 decisions for Christ. Leader and evangelist of the group is Don Johnson, 17-year-old high school senior.

Christian Sportsman for 1953. *George Gray, former Mid-South Golden Gloves welterweight champion, receives* 1953 *Christian Sportsman Award from C. E. "Stoney" Jackson, director of Christian Athletes' Foundation. Rev. Gray resigned as minister of Southern Baptist Church to enter TB sanitarium last July.*

Johnson conducts a radio broadcast over a local station each Sunday and teaches an evening Bible class in his home especially for new converts.

Teen-agers for Christ now numbers 300 members in the Memphis area.

Before-and-After Christians

WHAT KIND of a Christian has the most evangelical zeal—one who was raised in the faith or one who found Christ as his Savior later in life? An Episcopal minister gave an answer at Buck Hill Falls, Pa., before the annual meeting of the National Commission on Evangelism of the Presbyterian Church in the U. S. A. He is Dr. Samuel M. Shoemaker of Pittsburgh, Pa. "Give me the 'before-and-after' Christian rather than the 'always-has-been,'" stated Dr. Shoemaker, "He's the one who will share his 'exciting,' 'fabulous' or 'terrific' experience with his fellow workers."

FILMS

Luther's New Trial

THE REFORMATION occurred 400 years ago but 1954 is witnessing an ugly echo of the persecution which forced Martin Luther to flee for his life. The place: Montreal. The incident: the placing of a ban on the film *Martin Luther* by the Montreal Board of Censors—a ban which extends throughout Quebec province. The excuse: the film could not be shown "in the interests of social peace."

Protests flew thick after the ban. Lutheran Church Productions, which made the film, asked the provincial government of Quebec to lift the ban. The Canadian Church Press Association, an organization of Protestant editors in Toronto, charged the ban did "grave injustice" to 400,000 Protestants in the Montreal area alone by denying them a chance to see the Luther film biography.

Alexis Gagnon, chairman of the Board of Censors in Montreal, said no films of "controversial" nature were ever permitted to be shown in Quebec province.

St. Paul for the Movie Houses

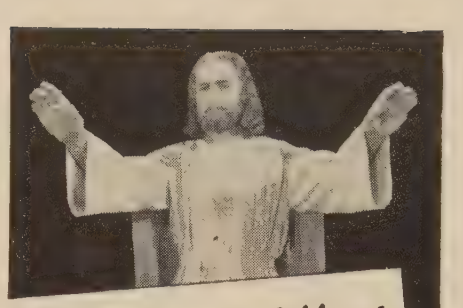
A FEATURE LENGTH motion picture based on the life of St. Paul was released recently by Cathedral Films. Almost apologetically, the firm said it was the second in its 15-year history to be produced primarily for showing in regular movie houses. Bulk of the company's production is designed for exhibition in churches, schools and television.

Called *Magnificent Adventure,* the film has Nelson Leigh in its lead role.

Bible Films in Spanish

A NEW PROJECT is under way to make Bible films in Spanish for use in South America. The work will be headed by Samuel Joshua and Mary Ellen Smith, of Marion College, Marion, Ind., who for two years have been making documentary films on missionary activities in Latin America.

The two plan to use native talent in the films. The movies would be distributed to all missions in Latin America who



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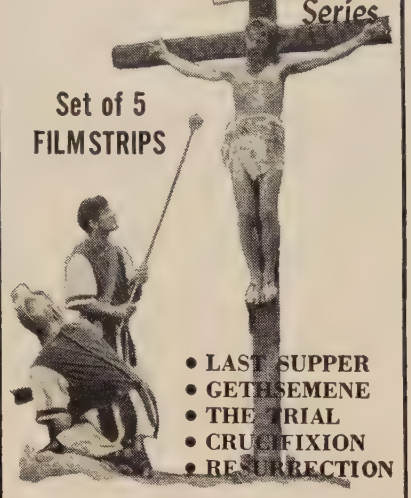

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Missionary Don Rubesh rehearses for broadcast with Indian musicians.

Broadcast with an Indian Flavor

ADMITTEDLY, Missionary Don Rubesh didn't know everything about radio, but he visioned a need for a gospel broadcast in the Hindustani language for India and Pakistan.

Although other groups had gospel programs on Indian radio, almost all were in English. Rubesh had other ideas. With the nationalistic spirit of India growing and resentment of foreign interference rising, he took as his motto, "Giving the water of life in an Indian cup." Encouraged by his mission board, The Evangelical Alliance Mission, Rubesh set to work on a radio program for India by Indians.

Bluntly termed the "Hindustani Gospel Hour," the broadcast made its debut early last summer over 100,000 watt Radio Ceylon. Unique aspect of the program was that Missionary Rubesh pushed himself into the background and allowed a young Indian convert to take charge.

Not only was the preaching in Hindustani, but all singing and musical accompaniment was performed in idiom and instrument familiar to Southern Asia. Replacing the trumpet and trombone of the Occident were the popular sitar, tubla, harmonium and tamborine of the Orient. Occasionally Rubesh joins in with his accordian too.

Stirring him into action was the knowledge that there are many more than a million radio sets in India and Pakistan, but practically no gospel broadcasts which reach Southern Asians in their own language. Hindustani was chosen because most of India and Pakistan understand it.

In crowded India five people listen to every radio. Radio Ceylon has an 80 per cent monopoly on Indian listeners when the "Hindustani Gospel Hour" is on the air. The cost, a mere $60 per half hour broadcast, is footed by mission-minded "Back to the Bible" foundation in Nebraska. The Evangelical Alliance Mission, which handles other radio costs, also does follow up work among the radio audience. TEAM offers listeners Don Hillis' Light and Life Bible correspondence course in any one of eight languages.

In its few months of operation, the broadcast has been heard in Nepal, Burma, Bhutan, Afghanistan and Tibet as well as Pakistan and India.

In the future Rubesh, now home on furlough, would like to expand the "Hindustani Gospel Hour" into a full hour and push the program format into other languages of Southern Asia.

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Eight out of ten people in India can't read, but all can hear. Here's a gospel program in their own language, heard by thousands over powerful Radio Ceylon. Gifts toward this work will help expand into more languages with more time. Direct correspondence to

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wish them, along with inexpensive hand-operated dry cell battery powered projectors. The films will be silent, but titles will be supplied in Spanish, Portuguese and various Indian languages.

MUSIC

For Protestants — Tacet!

PROTESTANT VOCALISTS who sing at weddings for their Roman Catholic friends have had their dulcet tones drowned out by a Romanist bishop. Bishop Joseph A. Burke of the Roman Catholic diocese of Buffalo, N. Y., in a letter to priests, decreed that all singers at weddings must be Catholics "in good standing" hereafter. At the same time he finished off the traditional marches from "Lohengrin" and "Midsummer Night's Dream," certain love songs like "I Love You Truly" and even the "Ave Marias" by Schubert and Gounod.

Henceforth, he said, music for weddings in the church must be selected from the White List of the Society of St. Gregory of America.

Lutheran Favorites

AS ANYONE might guess, "A Mighty Fortress Is Our God," the great anthem of the Reformation, was selected recently by the Augustana Luther Leagues as their favorite religious song. A poll recently taken of the leagues of 400 congregations showed a similar popularity for "Beautiful Savior." Runners-up were "Beneath the Cross of Jesus" and "Take My Life and Let It be Consecrated."

Other favorite hymns included: "Holy, Holy, Holy," "My Jesus, I Love Thee," "What a Friend We Have in Jesus," "Rock of Ages," "The Old Rugged Cross" and "Faith of Our Fathers."

Among choruses voted as favorites, the young people listed "Living for Jesus," "For God So Loved the World," "Open Mine Eyes," "Jacob's Ladder" and "Into My Heart."

"Nimbo za Musago Musoga"

THAT IS THE TITLE of a new hymn book just published for the Berean Mission, Inc., for use in the Belgian Congo. The book's title means "Hymns of the Good News." The hymnal contains 229 hymns and gospel choruses.

Compiled by two Berean missionaries, Mrs. Beulah M. Amie and Mrs. Albert Jansen, the hymns are in the Kilega language of the Congo, the first ever to be printed in this dialect.

To produce the volume another Berean missionary, Miss Maxine Gordon, set the type herself.

PRESS

Religious Book Demand Up

SALES OF BOOKS with religious themes are booming as never before, according to publishers. An Associated Press survey of major book houses almost universally turned up startled executives who say they can't quite understand the change.

One publisher noted that whereas col-

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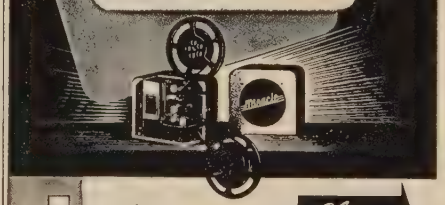

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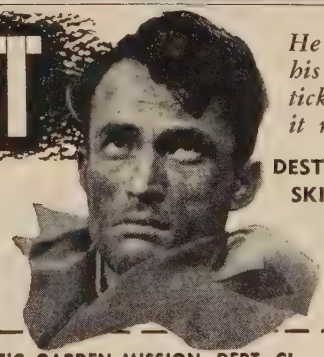

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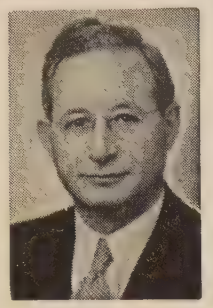

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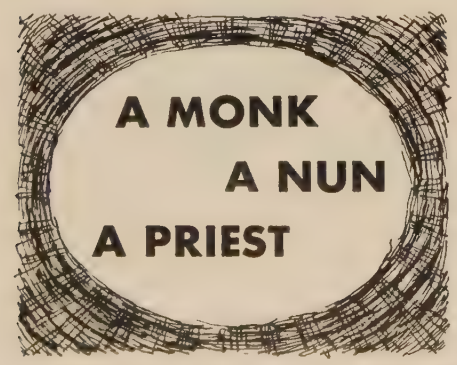

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lege students once "used to turn the jackets of religious books inside out to conceal what they were reading," they now unabashedly exhibit their taste for religion. Some publishers say religion is attracting even more readers than books with sex as a theme. This is borne out, perhaps, by the fact that Dr. Alfred Kinsey's new book on the latter subject has only sold a little more than 200,000 of an anticipated million and a half copies.

Henry Simon of Simon & Schuster, Inc., states that "the religious trend began to be evident several years ago and there seems to have been no comparable period of such interest in the 20th century."

John Chambers of Harper & Brothers, declared, "So far as I know there's never been any period any time when the interest in such books even approached what it is now." Another publisher said the readers aren't looking for "saccharine piety" but for "something they can get their teeth into—that changes them."

The Gospel to the Reds

WITH ALMOST cloak-and-dagger secrecy, the Colportage Department of Moody Bible Institute announced a project to place gospel ads in a Communist paper in an Iron Curtain country. In its Colportage News, the department said that "because of the peculiar circumstances involved we cannot give details." The department added that the advertisement would "present the way of salvation" and asked prayer for the working out of all the details, "so that nothing will prevent the message of salvation from penetrating into this closed country."

The department also announced plans to send a paper called *Jesus Is Victor* to 30,000 Republic of Korea servicemen in their own language. This has been done through a Presbyterian missionary in Korea and the cooperation of Korean chaplains.

EDUCATION

New Moody Air Base

THE MOODY Bible Institute, which pioneered courses in aviation for missionary-minded pilots, has purchased a 90 acre air field near Chicago to enlarge its training program. Paul F. Robinson, coordinator of missionary technical training at the Institute, said there are now about 100 students in the four year air technical course. The school already has sent 50 trained airmen, maintenance and radio men to fields in South America, Alaska, Africa and Central America. The new base was purchased by a syndicate of supporters, all of whom have expressed a wish to remain anonymous.

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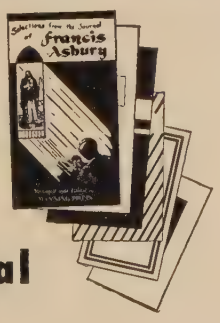

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DEATH WAIL

(Continued from page 21)

never does. He had turned over his canoe, losing his blow gun, machete, axe, knife and much clothing and food.

Wet and chilled, Marasha was weakened more. Yet sickness or cold would not cause her drooped head, her falling tears, her solemn expression and her terrorized gaze. We realized that her greatest malady was the heathen fear of death itself.

When she awoke, she was feeling well enough to sit up. So Lorrie read a few verses, as Marasha, Inchi and Toripi listened. Shutka was still too drunk. Toripi had found an Indian hut where they could spend the night.

While we were eating supper, Inchi returned to our house alone. "Shutka is dying," she told us quietly.

Apparently the binge had been too long and hard for the old chief, half-sick and semi-elderly as he was. "How would God work this out?" we wondered.

Quickly, Lorrie and I left our hut and joined the Indian procession, heading for the place where Shutka was dying. Tariri, the chief of our family group, led the way. His long hair was mussed, his red face-paint smeared and his spirits drooped even as did the bright feathers that hung down his back. And so we went, a long, loud and sad procession through the darkness of the narrow jungle trail with the two of us bringing up the rear.

As we stepped into the reddened glow of the great log fire under the high palm roof, we saw four Shapras quickly examining the seemingly lifeless old chief who lay sprawled on the ground.

"Poison darts," they said.

"Poison darts," they all agreed." When his canoe turned over, the Water Spirit Tsombi shot him with poison darts. He is cursed. He will die."

As soon as the men moved back a bit, I went over to feel for fever and to take the old chief's pulse. It was steady but weak. Shutka would probably live if he had the proper care.

But the men raved on. They had come to chant and invoke the boa constrictor, but none had courage to chant in the presence of the missionaries.

Meanwhile we insisted that Shutka would live. We told them that we would talk to our God very much. He would heal both Shutka and Marasha. We looked at Marasha before we departed; she seemed somewhat better. God was working it all out now, we thought.

Finally the men, disappointed because they had to leave without chanting to invoke the boa constrictor, walked out of the hut with us.

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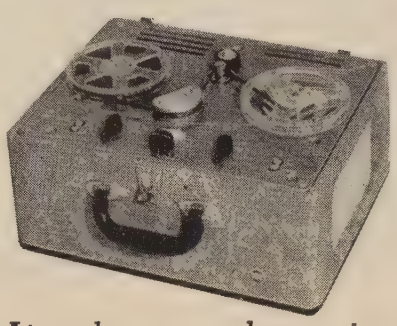

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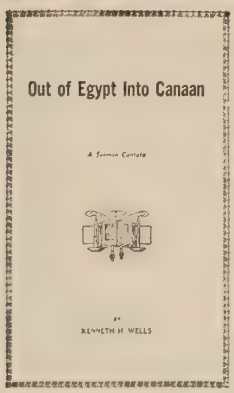

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At midnight in our hut I was awakened by the death wail of the Shapras. In the daytime that cry pulls your heart; at night it strikes the soul. It came from far out in the forest, yet I could hear the words of the wail distinctly, "My child, oh, my child." It was rhythmically chanted over and over again until it captured all the hopelessness of the heathen ages.

A thousand thoughts raced through my mind as I called Lorrie. Faint and far away the persistent sad and terrorizing sound pierced the night air, echoing through the forest and reverberating over the Pushaga River. There was no escape for the bereaved mother. "My child, oh, my child."

"But how could it be the death wail?" I wondered. This very afternoon Marasha seemed to be recovering. We could not believe it to be true. The girl had not been sick enough to die just a few hours before and we had asked the Lord to spare both Marasha and Shutka as a testimony to His power. In my heart I was sure He would do so. Didn't God want Shutka's group to be impressed with the Gospel?

Then our dog barked. Someone was coming to us. It was Tswingi and Ishtiko, two native Indians.

"Marasha is dead," they told us. Fearfully they were fleeing from the place.

"Are you sure?" we asked. We couldn't believe it.

"Yes," Tswingi answered. "Her mother wrapped her up and has gone to weep. We saw her do it."

"There was no pulse, no breathing," Ishtiko added.

Quickly we took our medicines and went back through the jungle trail. The dog barked all along the way until the wailing of the forest suddenly ceased. Even the dog seemed to feel the tragedy of that moan, "My child, oh, my child."

For the second time that night, Indian-fashion, we silently slipped into

New Developments Among the Shapras

MARASHA

TARIRI

Since Rachel Saint wrote the article, "Death Wail," both Chief Tariri and his son have become Christians, the first believers among the Shapra Indians.

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the fading glow of the fire that burned under the big palm-thatched roof. No one wanted to keep the fire going.

Old Shutka still lay sprawled near it, sleeping off his drunk, unmindful of the tragedy about him. Inchi had returned from her forest wake and sat helplessly on a log, dry-eyed and hardly noticing us.

Finally, she quietly said, "Marasha is dead."

I still couldn't believe it.

Something stirred under the net, but perhaps it was Toripi and not Marasha. Lorrie and I approached the net together.

Lorrie held the flashlight. "She's breathing," I rejoiced. "Her heart's beating too." Her body showed the double rhythm of life, but her eyes, half-closed, had the stare of death. There was no response of any kind. She was either unconscious or in a coma, but certainly not dead.

Inchi came over. "What did you do to her? What did you give her?"

"Nothing," we insisted.

Lorrie broke the aromatics, but it had no effect. Then Lorrie and I prayed. And finally the girl stirred and opened her eyes. She saw us; she called for her mother. This was God's doing.

A great peace welled up within us. We were grateful not just for Marasha whose life had been spared until we can teach her of Him who is the Resurrection and the Life; not for her mother, Inchi, whom we hope to tell of Jesus raising the widow's son, but especially for young Toripi, who has seen with his own eyes the power of Him, "Who through death destroyed him that had the power of death, that is, the devil."

As for the old chief, Shutka, he rallied in time to see the girl alive, then groaned and went back to his exaggerated sleep. But the next afternoon, when he was sober, he sent his wife over the trail to call us and asked again about the God who says "No!" to witchdoctoring, this God whose power had raised his daughter from what seemed to them certain and sorrowful death.

Before we left, Ishtiko had the courage to return. She finally became convinced that Marasha was really alive. She firmly believed even as Lorrie had told her, that medicine alone had not healed Marasha.

But the Shapra Indians still believe that Marasha died that night. Lorrie and I do not know; we only know that God healed her. If the Shapras are right, then God raised Marasha from the dead before we arrived.

And the story of Marasha will go down in the verbal annals of the tribe, never to be forgotten. As for Lorrie and me we rejoice in the opportunity that has been ours to demonstrate to the upriver Indians who live in such darkness the power of the true, living God. END

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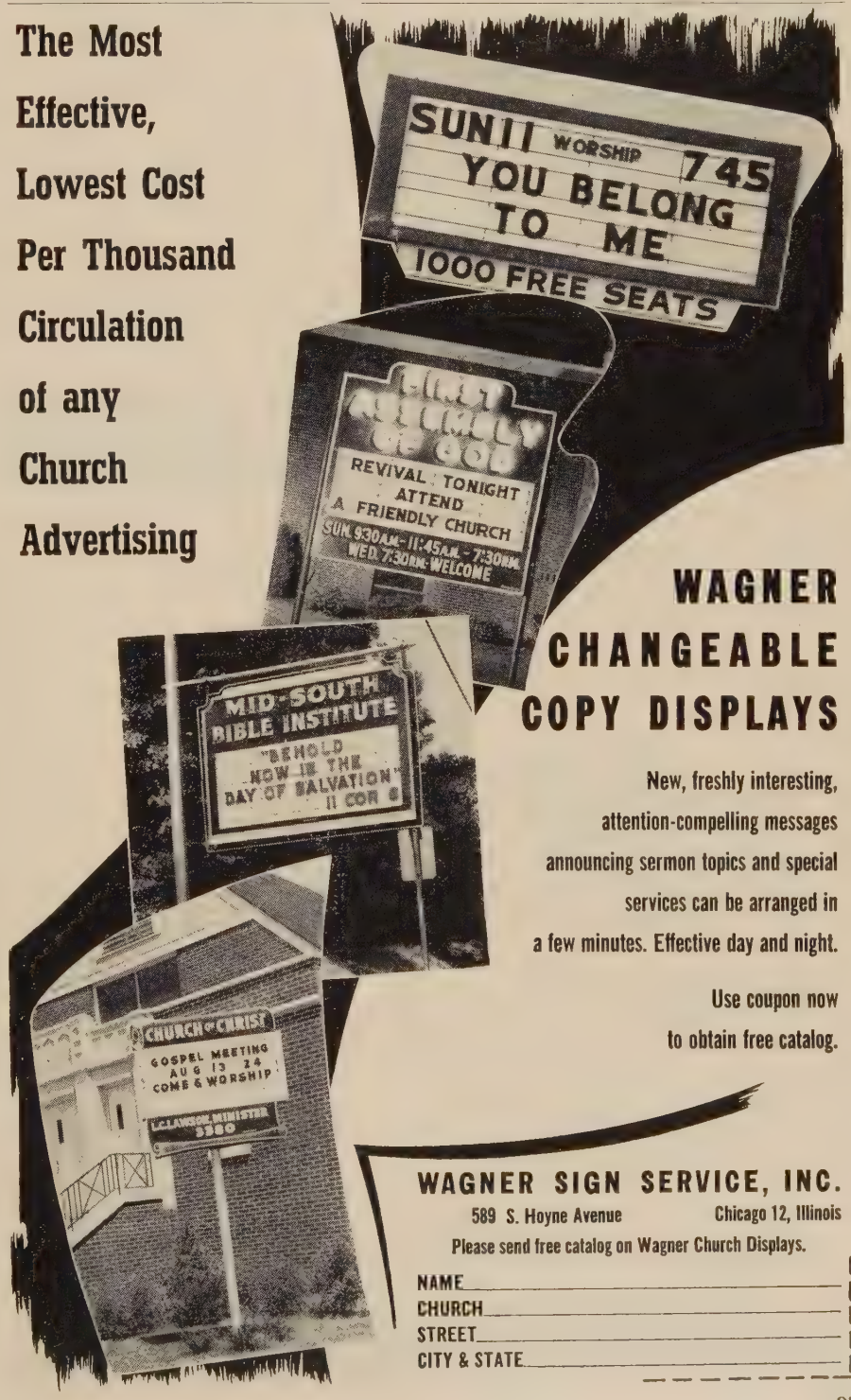

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BORN OF THE SPIRIT

(Continued from page 27)

is the most important. This type of evangelism is just as necessary for those from Christian homes as for others.

Radio, tracts and the reading of Scripture by itself do not seem to be major factors in bringing the decision. Gospel radio programs bring less than two per cent of the final decisions. Though neither bring large numbers to decide for Christ, the contrast between the reading of tracts and the reading of Scripture is interesting. Reading of tracts is the final factor in conversion for one-half of one per cent while reading Scripture by itself accounts for almost four per cent.

The inner emotions that demand a decision are difficult to judge. However, the young people who were polled took a look within and tried to disentangle the motives. Love and gratitude for what God has done seems to have led more to the Savior than any other one motive. Almost one-third gave this as the major subjective element in conversion. However, this motive only predominated among those from Christian homes. Since they are in the overwhelming majority, their vote swung the totals in that direction. Less than one in five from *non-Christian* backgrounds, however, felt this as the compelling motive. Even fewer felt that simple sorrow for sin led them to repentance.

Personal fear of God's wrath and a feeling of insecurity or frustration were the two great emotions that stirred two out of every three of these young people from non-Christian backgrounds to accept Christ.

Though these emotions are difficult to judge and may not be entirely accurate, the tendencies are clear. Fear and insecurity tend to move more of those from "pagan" homes while those from Christian homes respond more readily to the appeal of love and gratitude.

Surprisingly, even the U. S. Army and Navy are positive forces in evangelism. Many reasons may account for the fact that one in five Christian G. I.'s from non-Christian homes found Christ while in uniform. This is in sharp contrast to G.I.'s from Christian homes, only one in 17 of whom were saved in service.

Contrary to popular belief, rural areas have no corner on religion nor on the ministry. These Christian young people come from big cities (28 per cent) as well as from villages and rural areas (27 per cent). They also come from small towns (28 per cent). If small cities (20,000 to 100,000 pop.) are added to the large city group, cities account for about 45 per cent.

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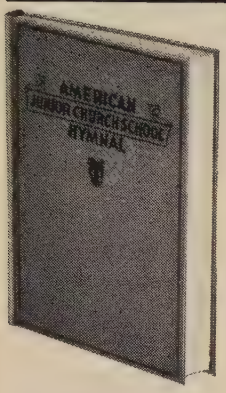

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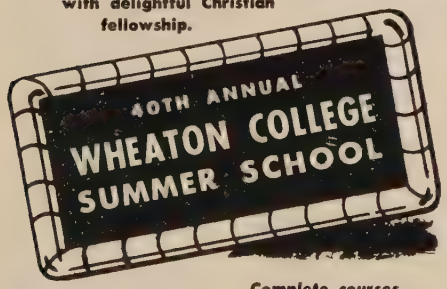

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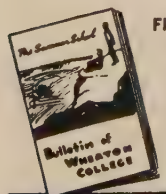

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A second crisis after conversion was experienced by nine out of every ten young people questioned. The second crisis is called by some "surrender" or a life of "victory," and by others is seen as a "second work of grace" or "the second blessing" or "the Baptism of the Spirit," etc. This experience was just as common among those who remembered the occasion of their conversion as among those who did not. As a matter of fact a few more who knew when conversion took place testified of a second experience.

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The call to "full-time" Christian service is usually gradual. This was the case in almost two-thirds of the young people polled. One in seven accepted the challenge through one particular message. One in every fourteen entered Christian work because of another's example and only one in 25 experienced a "Damascan road" or sudden, supernatural call.

The foreign missionary enterprise is in for a big boost from the present college generation, if intentions are fulfilled. In the over-all picture, one out of every three Christian young people in the colleges surveyed is looking forward to foreign service. Tying for second place in the plans of these young people is the pastorate and "uncertain" with 13 per cent each.

Things look even more encouraging for missions when we consider schools training just for Christian service. In schools such as Providence Bible Institute in the East and the Bible Institute of Los Angeles in the West, almost one in every two is looking forward to missionary service. And at Columbia Bible College in the South and Prairie Bible Institute in the Canadian Northwest this group soars to a thumping 62 per cent, or almost two out of every three.

Those from non-Christian backgrounds are more interested in Christian service in general and foreign missions in particular than those from Christian homes. They are also more definite in their plans.

And so the Spirit works in lives of young people and like the wind which "bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

But the fact that children and young people are so responsive to the Holy Spirit challenges Christians to reach them now with the Gospel. If they are not reached while young, they may be unable to be reached later.

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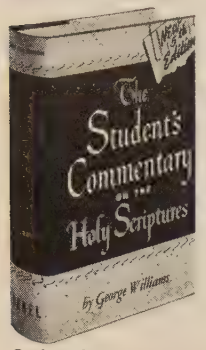

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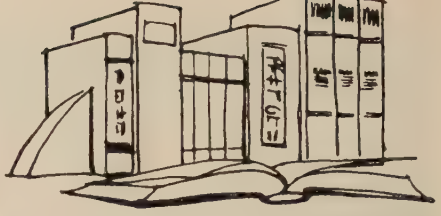

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QUEEN OF THE DARK CHAMBER. By Christiana Tsai. (As told to Ellen L. Drummond.) Moody. 160 pages. $2.50.

THIS is holy reading. Christiana Tsai's life is a graphic commentary on the doctrine expressed in the verse, "For whom the Lord loveth he chasteneth." How she was able to smile through these many heart-rending experiences is a story beyond human courage—it is a treatise on God's matchless grace.

Miss Seven (Christiana) is a Chinese, born in her homeland in the midst of fabulous wealth. A walled-in palace with beautiful rooms, gardens, servants, luscious feasts and an atmosphere incensed with the spooky haunts of Buddhistic rituals was home. One of the feasts, including sliced duck, smoked fish, shrimp, peas, bamboo shoots, liver, bird's nest soup, shark's fins, roast duck and chicken, fish and roast pork makes our American calorie-vexing banquets look like a hospital diet. But all this food and earthly luxuries did not satisfy Miss Seven's heart-cravings.

Her first break from home came when she enrolled in a mission school to learn English. All the pleadings she heard in behalf of the Lord were to no avail—"eat Christianity?" Never!

God, however, had a different idea, and Miss Seven by the help of an illustration involving bugs, accepted the Lord Jesus as her Savior. From this point the voyage of life often became woefully rough. But through Miss Seven's dear friend and godmother, Mary Leaman, God on many occasions calmed the angry seas.

Bitter scenes of disappointment, hate and sorrow came quickly on the heels of Miss Seven's conversion. To divorce oneself from the religion of Buddhism was not merely a mental transfer of one's allegiance from one god to another. It involved laying waste the century-aged fateful trust in ancestral worship and reincarnation; indeed, the whole activity-calendar had to be changed. To make such a move is utterly stupid when the power of Christ is not seen. Naturally, Miss Seven's testimony of her Christian experience harvested a full crop of persecution from her family. But the fires of persecution

BOOKS

LLOYD KALLAND
editor

Yielded Life

proved to be fires of God's grace and one after another was saved.

Through the labors of Miss Seven, Mary Leaman and their co-workers various accomplishments were achieved, but none was quite so momentous as the breaking down and systematizing of the Chinese language into the phonetic. By this system all the people could speak a standard dialect. And when the phonetic Bible was completed, one of the highest peaks of modern missions was reached.

The literary style which relates this story of beautiful design is graceful. The deep-seated Chinese cultural life and the far-reaching political depressions and upsurges are handled as definitively and simply as when the author writes of minced ham or caring for the angora cat.

As the story begins, there is an immediate feeling of "I understand" on the part of the reader. Hardly ever is there an instance when a step is unaccounted for in plot-making. The author's steady, easy style is a pleasure to follow in this spiritual pilgrimage.

For today's Christian who is inclined to worry over the incidentals of life, strive excessively for material gain, fret over the lack of this world's goods or harden under the heat of pain and suffering, this story is a spiritual inoculation.

Of all the missionary stories in print today this autobiography of intrigue, venture, suffering and love stands out as one of the very best.

General

BLUEPRINT FOR A CHRISTIAN WORLD. By Mary Alice Tenney. Light and Life Press. 292 *pages.* $3.

This volume, by Dr. Tenney of Greenville College, is an analysis of the Christian faith and practice of John Wesley. The aim of the author is to show that Wesley's message and method still have something to offer for our present age.

The book opens with a chapter on Wesley's conception of the Christian faith, based in part on some of his Oxford sermons which, incidentally, did not increase his popularity. The main issues confronting the Church are then considered; this is followed by two chapters on alternate "ways," such as formalism, sectarianism, humanism and secularism, which were all present in Wesley's day. The remaining 11 chapters deal in detail with Wesley's method.

The book is very well written. It shows unusual thoroughness in research and the material is integrated in excellent fashion. Without doubt this will prove to be one of the most practical studies of Wesley now available. It is a book for all faiths, not only those of the Wesleyan way. Chris-

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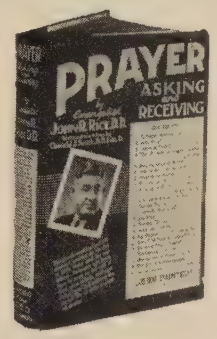

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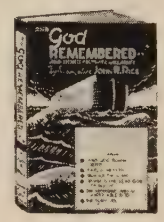

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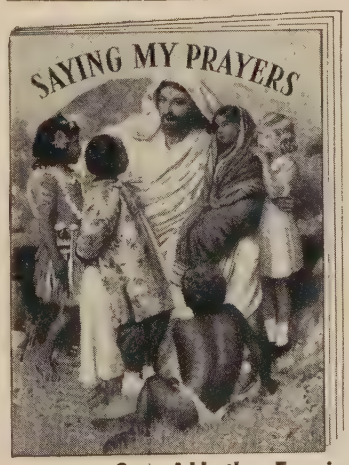

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tians everywhere will find their spiritual lives deepened and strengthened by a study of this work. The author is to be congratulated for this study and the publisher for the form of the book. (*Reviewed by Warren C. Young.*)

MENNONITE COMMUNITY COOKBOOK. By Mary Emma Showalter. Winston. 493 *pages.* $3.50. *Thumb indexed* $4.50.

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The last chapter of the book includes inside stories on homemade grape nuts, drying sweet corn, homemade hand lotion, cleaning silverware, and homemade laundry soap. And if you want to know how to keep melted chocolate from sticking in the pan, how to gel "difficult to gel" fruit juices, or how to keep muffins from burning around the edges, this book has these answers and many, many others. Give your meals a tasty-twist by cooking some of these time-proven country dishes.

Missions

CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD. By David M. Paton. Alec R. Allenson, Inc. 79 *pages.* $1.75.

In three brief chapters, "The Christian Mission Today," "Missions Under Judgment," and "Looking Ahead," the author, an Anglican Catholic, presents his view of the problem of modern missionary endeavor as he saw it during ten years in China before expulsion by the Communist regime. His main thesis is that Christian missions failed because of their close relationship to Anglo-Saxon imperialism and because of their inability to adapt themselves to the temper and genius of the people to whom they were sent.

His solution of the problem is the development of the indigenous church by missionaries who lose themselves in the people. One of his concluding sentences deserves repetition: ". . . our obedience to God in His Church cannot be carried on by proxy." To this extent his conclusion is valid, but it is weak. He takes no account of the Holy Spirit in his last chapter on "Looking Ahead," and his whole emphasis is on organizational readjustment rather than on revival of the work of God. There is much truth in the book, but it needs the supplement of a supernatural faith. (*Reviewed by Merrill C. Tenney.*)

Sermons

IN PARABLES. By Clovis G. Chappell. Abingdon-Cokesbury. 153 *pages.* $2.

With consummate homiletical skill Dr. Chappell treats 14 of the parables of the Gospels in popular evangelistic style. His titles are intriguing: "Sour Saints," the parable of the elder brother; "Choked Lives," the parable of the sower; "Nothing to

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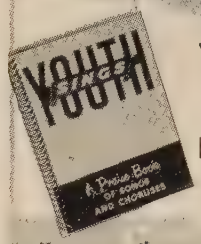

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Their doctrinal content is more implicit than explicit, and they are consequently better fitted to exhortation than to teaching. They do, however, make the parables live anew in modern times. (*Reviewed by Merrill C. Tenney.*)

Apologetical

CAMPUS GODS ON TRIAL. By Chad Walsh. Macmillan. 138 *pages.* $2.50.

Chad Walsh is the nearest personality we have in America to C. S. Lewis. Like Lewis he is a literary scholar, and like him also he writes in a most fascinating fashion. One suspects at times that they may both have traveled much the same road.

Whether or not one agrees with the author, his book is a sincere and vital apologetic for Christian theism. He analyzes the various campus gods—progress, relativism, scientism and humanitarianism —with unusual skill, showing their inadequacies. At the same time he endeavors to impress the reader with the need for embracing the Christian way of life.

Professor Walsh wastes no time pleading for a reduced Christianity. He insists on the need for a supernatural faith, built upon the foundation of a supernatural Christ. The incarnation, resurrection, miracles, etc., are affirmed as essential.

The point at which evangelicals will lament is his understanding of revelation and inspiration. Nevertheless, this is a book which makes for most interesting reading as well as for challenging thinking. In spite of certain points in which we cannot fully agree, there is in this volume much cause for rejoicing. (*Reviewed by Warren C. Young.*)

Doctrine

THE ATONEMENT. By Archibald Alexander Hodge. Eerdmans. 440 *pages.* $4.50.

Probably the finest one-volume work in defense of the substitutionary death of Christ is this reprint by the illustrious professor of Systematic Theology at Princeton Seminary from 1878-86.

He first sets forth the nature of the atonement, then its design. All erroneous views, he contends, can be classified under either the moral influence or governmental theories of the atonement. Considerable space is given to refutation of these positions. He maintains that the doctrine of the substitutionary atonement was held by the early church.

Since the Mosaic economy foreshadowed the work of Christ, he draws much argument from the work of the high priest. He points out that a priest never offered a sacrifice to make remission a mere possibility subject to other conditions, but to secure remission of the penalty for the persons for whom he acted. Nor did the priest's work terminate on man as a moral influence, but was directed toward God.

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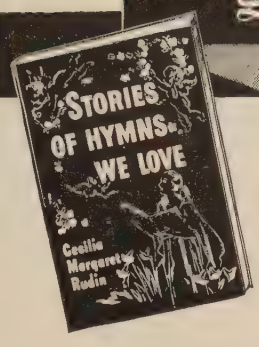

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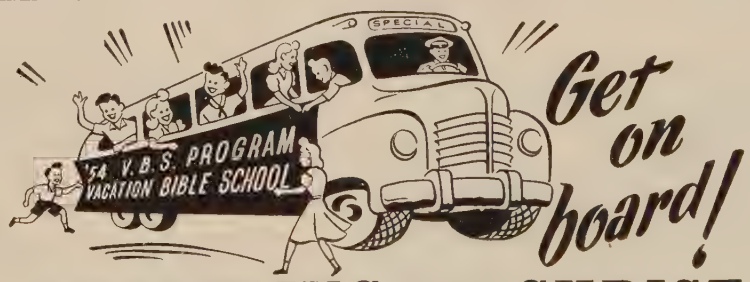

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atonement truth, namely, that the active obedience of Christ earned a righteousness, which is imputed to the believer, while His passive obedience, His sufferings, canceled the claims of penal justice. However, these are not two atonements but can be called "suffering obedience," which extended from birth to death.

In the section on the atonement's design he argues for a limited atonement, discussing all shades of opinion in between general and particular. He cites Augustine, Augustinians, Calvin and all Reformed churches as holding that redemption is in order to accomplish the purpose of election and is therefore limited in design, although sufficient for all, adaptable to all and offered indiscriminately to all. (*Reviewed by Leslie B. Flynn*)

Reference

THE EXPOSITOR'S DICTIONARY OF TEXTS. By W. Robertson Nicoll, Jane T. Stoddart and James Moffatt. Eerdmans. (2 volumes) More than 1050 pages in each. $15 the set.

This monumental reprint deserves a place in the library of every devoted student of the written Word. Editors Nicoll, Stoddart and Moffatt—true to their scholarly ability—have gleaned from the archives of sermonic literature some of the choicest outlines, brief expositions and illustrations concerning the majority of texts from Genesis to Revelation.

Following the comments on the various texts are references giving title of book, volume and page numbers where other sermons are located treating the independent texts. The most conspicuous references are those relating to sermons preached by Charles Spurgeon—3,000 in all—and Alexander Maclaren, whose sermons in *Expositions of Holy Scripture* are listed en toto.

As is usually the case, some of the ideas recorded will fog rather than bring light to a text, but on the whole the expositions are thought-provoking, orderly arranged and, best of all, long enough to say something and brief enough to be not guilty of trying to say everything. The material gathered in this two-volume set is not accumulated to aid the lazy but to stimulate the busy.

DAVIS DICTIONARY OF THE BIBLE. (Fourth Revised Edition.) By John D. Davis. Baker. 840 pages. $5.95

This is the eighth reprinting of the fourth revised edition of this famous source book. Small but readable type plus many illuminating pictures extend over 840 pages, relating information much of which is absolutely essential for an understanding of the Bible.

The gist of the matter is given in brief form in recording the lesser known names and terms such as Jetur, Maai, Racal and Ziphron, but graphic accounts of considerable length and detail report the material of greater significance. For example, the consideration of Jesus Christ covers over 11 double-column pages of solid print, the Apostle Paul, 13 pages, and Jerusalem, 9.

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This work is wide in coverage of material, deep in scholarly investigation and evangelical in theological approach. This may be seen not only in the author's own copy but in his choice of collaborators—B. B. Warfield and G. T. Purves—who submitted articles on New Testament introduction and related subjects.

Beyond all doubt, in one-volume Bible dictionaries, this is the finest for relating and interpreting biblical information. It is not only essential for the pastor and Sunday school teacher but for any layman who takes Bible reading seriously. As a biblical reference book it should be found in the church, school and home libraries.

Biblical

THE MOODY BIBLE STORY BOOK. By G. Ingwersen. (Translated and rewritten for American Readers.) Moody Press. 639 *pages.* $4.95.

Today's market includes a few biblically sound children's Bible story books which have from time to time received favorable comments on CHRISTIAN LIFE'S pages. This new volume published by Moody Press includes some of the best characteristics enjoyed by the others. The copy itself is a revised translation of a Dutch work written by G. Ingwersen.

Each story is exceptionally brief—hardly ever do any of the readings cover more than two sides of a page. Evidence of a worthy literary skill is that the gist of the message is never lost among the trappings of incidentals. The main sweep of the whole Bible story is theologically sound and may be trusted in the hands of the youngest readers. Especially are the doctrines of sin and God's grace given a pointed biblical treatment.

The inclusion of the scriptural reference for each story and the 160 art pieces are points of merit.

This well-bound book which has large, readable type on a durable white paper is a credit to Moody Press and the field of Bible story volumes.

TOWARD THE MARK: Studies in Philippians. By Stephen W. Paine. Revell. $2.50.

The 16 studies from Philippians presented by the president of Houghton College give the heart of the practical teaching of the epistle. Although they were originally designed for a student audience, their good scholarship, good theology and good sense will commend them to all readers who are seeking help in living a victorious life. Its directness, simplicity and penetrative insight into the problems of modern Christians will delight anyone who takes spiritual life seriously. It will be useful also as a homiletical aid in the preparation of sermons. (*Reviewed by Merrill C. Tenney.*) END

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CHURCH BAND

(Continued from page 30)

tune "I Traced Her Little Footsteps in the Snow."

Simply stated, a proper church band builds Christian leadership. The Tabernacle band itself has lost many of its members, including the Jones brothers, to full-time Christian work.

And even today some of the Tabernacle's most active rescue mission workers and street-corner gospelers are members of the band. This type of work is not limited to their musical talents, although it has grown out of it. Band musicians are on constant call to appear for mission services. Frequently they are left stranded by a speaker who fails to appear and the musician takes over in the pulpit as well. Having been before the public previously, he often has the requisite courage already built into his character.

One of the sorrowful elements in the picture is that there is not enough music available to the church band. The Salvation Army has its own fine library,

★ ★ ★

Jesus Christ is merciless to self-realization, to self-indulgence, pride, unchastity, to everything that has to do with the disposition you did not know you had till you met Him.

—Oswald Chambers

★ ★ ★

of course, but this is not made available to all non-Salvationist musical organizations.

Secular publishing houses have neglected the field. In the main the sacred music for bands that has been turned out by the secular publishers is inferior. This is not for want of composers. James Nielsen informed me that he had a whole trunkful of unpublished sacred band music which so far has been refused a printing press. And there is a host of other unpublished music residing in boxes and on shelves.

Specific organizations outside the Army, notably the excellent Youth for Christ band in Chicago, have created whole libraries of excellent numbers, all in manuscript form. Some Christian publishers are beginning to make a start towards solving this problem.

When good sacred music is available in quantity much of the criticism leveled at the band in the church will disappear. And the music will be available when the publishers sense a demand for it.

That demand will come when enough church bands and orchestras are organized by far-seeing pastors who recognize the contribution they can make.

END

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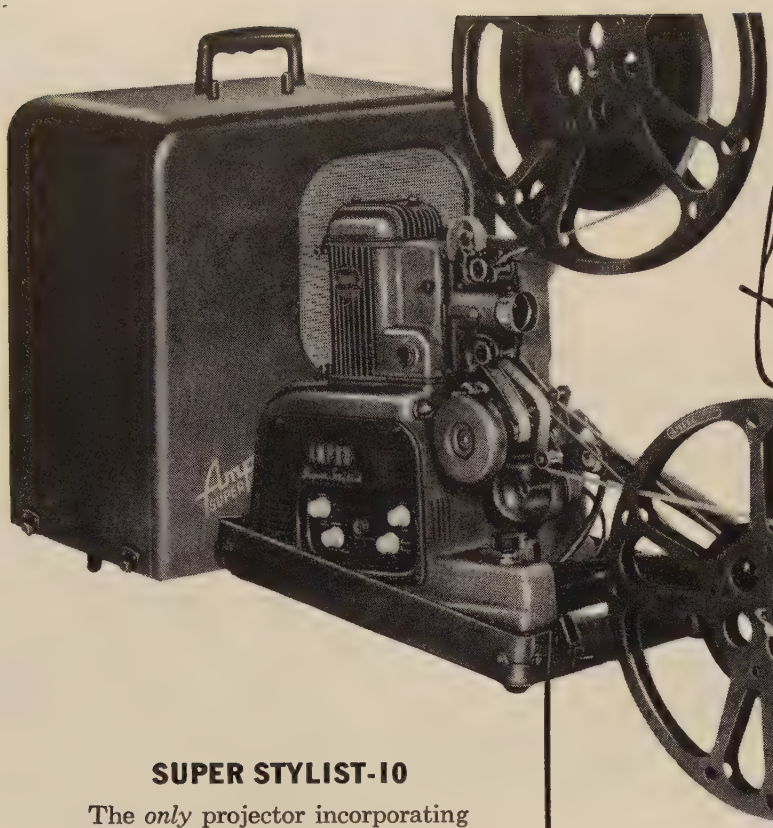

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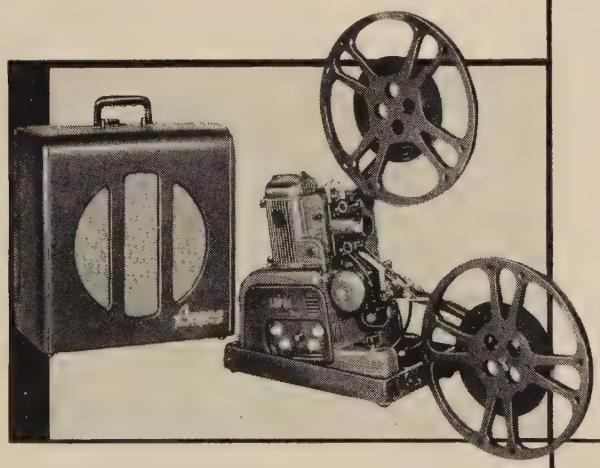

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You Need VBS This Year

by Eunice Fischer

YOUR church can't afford *not* to have a VBS this year. Vacation Bible school offers any church its greatest home missionary opportunity. If you pass it up, you'll be passing up your biggest chance of the year to win souls for Christ, increase your Sunday school attendance and take the Gospel into the homes of your community.

Neighborhood children, unreached during the busy school year, can be attracted to vacation school with its concentrated two-week schedule which includes appealing handcrafts and recreation.

These children, through the VBS, will become acquainted with your church and with many of its Sunday school teachers and Sunday school pupils. Many of them will have accepted Christ during the two weeks of VBS. The prospects are excellent for drawing them in for year-round Sunday school training.

Their unsaved parents willingly enter your church doors for the first time just to attend your VBS demonstration program and see their children perform. Since the Gospel is woven into the program and presented by pupils rather than preacher, the truth is more likely to reach parents' hearts.

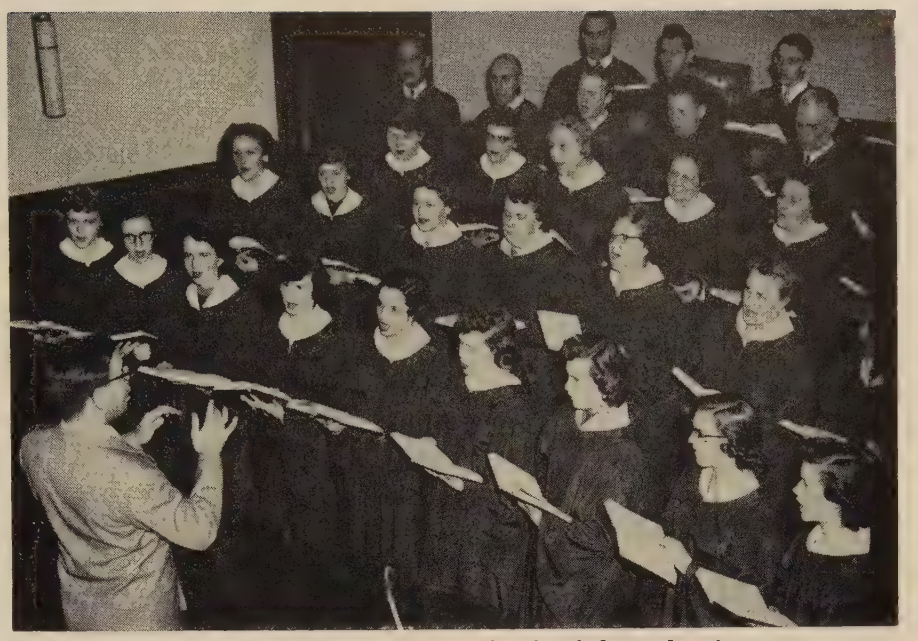
Equally important, the VBS offers about 25 hours of additional Bible training to church children who must attend Sunday school or child evangelism classes a full year to get 52 hours of teaching.

In spite of all this, VBS is still neglected in many churches. And even when one or two leaders are strong for it, the entire church is not VBS conscious. Often an insufficient number of workers, last minute planning, prayerless programs or a half-interested pastor turn the VBS into an annual headache.

If foreign missionaries gave up because of hot weather, few workers or inadequate housing, we would consider them shirkers. Yet churches allow these and other problems, insignificant in the light of the great need which VBS meets, to discourage them and rob them of the tremendous gains which a vacation Bible school will bring.

Many churches, large and small, have triumphed over these handicaps simply because as home missionaries they determined to reach America's heathen through the vacation Bible school.

Look back on last year's results, not on its discouragements. And determine to double those results this year. A disinterested church can become enthusiastic for VBS if people know what it's all about, and if it doesn't sound like a cold duty or a possible failure. With plenty of determination and the enthusiasm of your church backing you, you can't fail to make this year's VBS a success. END



Satisfied choir members are always the choir's best advertisement.

How to Get and Keep Choir Members

by C. Howard Smith

WHAT choir leader hasn't confided to his pastor, "I know there are a lot of good singers in the congregation. Why aren't they in the choir?"

A few months later he may return, "We had a good turn-out a few weeks ago, but they all seem to be losing interest."

Here are a few practical hints to answer these perennial questions for the perplexed choir leader.

The choir director, coming into a new situation, must begin with talent already available. Usually some group has already been functioning. From this point he begins his campaign for new members.

No choir director can recruit choir members without help. His right hand support should be a music committee, elected to aid in the music program. As church members the members of the music committee sense the pulse of the church toward the ministry of music and are able to offer suggestions for its advancement.

With the help of this committee the musical resources of the church should be surveyed. The survey can be made in two ways. First, a questionnaire might be prepared and passed out to the church members, asking for their ideas regarding an improved music program and seeking to interest them in some phase of it.

The second approach would be to contact new members who come into the church after the distribution of the questionnaire. In cooperation with the pastor, the new members would be given a card to fill out upon their reception into the church. One or two lines could be reserved for them to indicate their musical interests and talents.

If both types of questionnaire are used, the music director not only has a fairly complete list of the musical talent contained in his congregation, but also an idea of the type of musical program the people want.

Choir directors who work in large churches have found that periodic visits to the various departments of the Sunday school have paid dividends in enlisting talent and creating interest in the choir program. This has proved especially helpful in churches where a multiple choir program has been developed.

Another means of creating interest in the choir program is through the missionary work of choir members themselves. Their enthusiasm will do much to stimulate interest on the part of others. The "satisfied customer" is always the best advertisement.

The key man in solving this problem is the pastor himself. His interest and concern for the development of the musical program is bound to catch fire in the congregation. Through his efforts and preaching many should catch the vision for consecration of talent in the field of church music.

After members have been recruited for choir service the responsibility for their faithfulness is, for the most part, in the hands of the director. It is his job to provide a challenging and well rounded repertoire of music within the grasp of both choir and congregation. Good music does not have to be difficult. He should constantly seek to raise the level of their appreciation of church music.

Along with good music the director should have interesting and well planned

(Continued on page 102)

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Calendar For Your VBS

YOU can't begin too early to prepare for vacation Bible school! The successful VBS is the well-planned VBS, and the more time you allow for these plans, the better they're going to work out. Here is a suggested schedule for your VBS planning.

During the fourth month before VBS:

Appoint or elect a VBS director, either your pastor, Christian education director or a church member. This should be done right now, if your school is to be held in June.

Order sample books from publishers.

Choose departmental superintendents, teachers, secretaries, pianists and helpers.

Appoint chairmen of publicity, finance, transportation and rooms committees.

Choose treasurer, registrar, recreational leaders and handcraft leaders.

Decide dates and hours of school.

Hold first staff meeting, during which the curriculum should be chosen and the manuals and handwork supplies ordered.

During the third month before VBS:

At the beginning of the month, hold your second staff meeting. Discuss general plans, staff meetings, schedules, publicity, etc. Then break up into departments and discuss daily programs.

During the second month before VBS:

Hold the third staff meeting, for the purpose of assigning department locations and equipment. Also decide on and send for publicity materials.

During the last month before VBS:

Publicize your VBS. Distribute printed publicity, run announcements in church bulletin and newspapers, and display posters. Announce VBS in midweek prayer meetings and Sunday services. Display sign on church announcing VBS. Campaign by mail. Pre-register Sunday school pupils and neighborhood prospects.

The week before your VBS, hold the last meeting of your entire staff. If possible, this should be a "kick-off supper." Review over-all aims and alert workers to their opportunities and responsibilities. Make preliminary plans for closing demonstration program.

The Saturday before VBS, have a VBS parade through town.

The Sunday before VBS, have the pastor conduct dedication service of staff in the morning or evening service.

Immediately after VBS closes, begin follow up work.

Next month our entire Church and Sunday School Management section will be devoted to vacation Bible school. There'll be another article by Eunice Fischer on "Selling Your Church on VBS," filled with ideas for publicizing your VBS. Other articles will cover such subjects as teacher training classes for VBS, VBS classes for mothers, visual aids in the VBS and getting the children who attend VBS into your Sunday school. In the meantime, start planning and keep praying for your vacation Bible school. END

Regular singing fests at home help create a closer family relationship.

The Singing Family Is a Happy Family

by Catherine Mann

ONE dismal Saturday night I was sitting alone, worrying about a difficult problem. The darkness outside was as nothing compared to the confusion and depression inside me.

Suddenly I heard voices, singing. The volume swelled as they sang, "Count your many blessings, name them one by one; and it will surprise you what the Lord has done." I arose, raised the window blind and looked out.

My neighbors, the Bentleys, were grouped around the piano for their regular Saturday night sing-song. Their music opened a path of light into my heart. At first I simply listened, but soon I joined in and sang with them, "Jesus Lover of My Soul," "Amazing Grace," "Sweet Hour of Prayer," "Rock of Ages," "How Firm a Foundation" and "Onward Christian Soldiers." My worries vanished as I praised God in song.

The Bentleys had learned that nothing unifies a family more than regular singing fests. There is something about singing which brings release from tension.

Many of us suffer from cases of nerves. Singing clears away fear, resentment, ill will, anger, anxiety and worry—practically all the things that cause us to be nervous. You can't stand by the side of somebody and sing openly and freely and still hold something against that person.

A Christian friend of mine is one of the most joyful, relaxed people I know. She goes about her work happily; a song is in her heart as well as on her lips. Somehow her children have caught this music of happiness, for they reflect her attitude. The earliest lullaby she sang to her baby was "Jesus Loves Me." When the child became old enough, he joined with her in singing the familiar song.

Home singing offers a fine way for children to learn by memory many beautiful heart-touching hymns. There is so little time in church services for practicing these songs; but at home there is always time for singing. To be able to sing the best-loved hymns from memory is a great help toward knowing and experiencing their inward meaning.

An elderly woman I know lives alone. When her daughter married, this woman gave her the piano in the home. But life was too lonely without some music she could make; so she bought an old-fashioned reed organ.

This woman loves the familiar hymns and is gifted with the ability to play any tune by ear. Again and again, when loneliness sweeps over her, she goes to the organ and plays and sings some favorite hymn. The sweet melody of the organ notes and the meaningful, familiar words soon overcome the loneliness.

But whether the family consists of one member or a dozen, the wonderful effects of creating our own music in the home are the same. No finer compliment can be given a family than to say that it is a singing family.

As voices rise in ageless hymns, hearts are naturally lifted. The melodious repeating of these reassuring words of trust are like a musical affirmation of faith. Souls are strengthened, spirits are made lighter.

So gather your family about the piano. If there isn't a piano, gather them anyway, anywhere, and sing together. Sing for joy, for faith, for spirit-lifting, for moral-boosting and for a closer, richer family relationship. END

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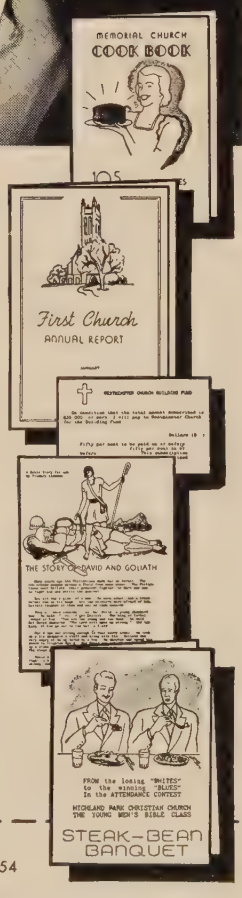

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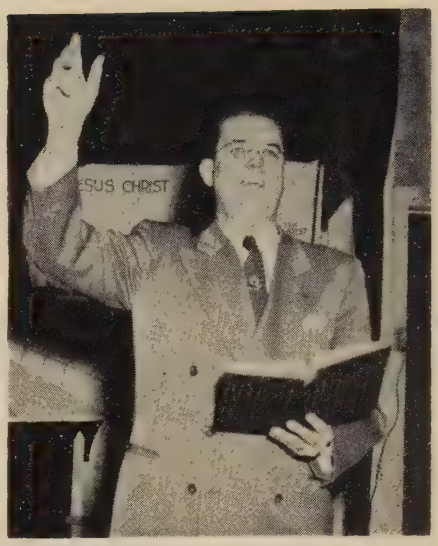

Leader should select hymns carefully.

Does Your Church Enjoy Singing?

by Mary Oyer

WHAT shall we sing and how shall we sing are two questions that constantly confront every church musician.

Inadequate answers to these questions have made our use of music in the church a rather impoverished gift to our Lord.

Yet it need not be so. The singing of hymns in gospel services should give each worshiper the opportunity of expressing his faith, his adoration and praise. It should make active demands on the performers and so offer possibilities for a new and fresh experience at each service.

What shall we sing? Although tastes differ widely on the question of good music, the fact remains that the music of certain hymns and anthems is inconsistent with the text and spirit intended. Many are written in a stereotyped mold. With others the music doesn't fit the words. For example, lively rhythms of dotted notes sometimes accompany a profound text, or a popular love ballad style may be set to words of adoration to Christ. In other hymns a monotonous rhythm and melody make it impossible to hold the attention of the congregation without sensational tricks of performance in song-leading.

The music leader should study carefully the music which the group is using. He should examine the psychological effects of the music aside from the words and then judge the combination.

For example, the melody for "O God Our Help in Ages Past" moves continually in an effective zig-zag motion, creating a kind of resistance from one note to another and requiring strength to progress through the song. The chords change with each note of the melody, contributing further to the powerful movement of the music and slowing the tempo. The regularity of the rhythm produces further stability. Since the words express the eter-

(Continued on page 105)

How To Select a Piano

by Earle Hulin

TOO many churches buy a piano like a pig in a poke. They assume that all pianos are the same or else that, if a piano is satisfactory for one church or in one department, it is satisfactory for all.

Actually the piano is one of the least understood and most neglected of our more expensive items of church furniture.

The purchase of a piano should be considered in the light of its use, who will play it, how it is to be played and what is its relation to the size of the room or auditorium in which it is to be played.

With only one exception, only two types of pianos are manufactured today. These are the spinet and the grand piano.

A spinet piano can provide adequate accompaniment for the singing of small groups. It is ideal for Sunday school classrooms, club rooms or recreation halls.

But, unlike the more powerfully built grand piano, the spinet is not suited for the heavy practice of the serious amateur, nor for the professional, nor for use in an auditorium.

Generally speaking, the larger the sounding board is and the longer the strings are, the better the volume and depth of tone. As far as tone quality and beauty of performance are concerned, the grand piano is superior.

Consequently, for the auditorium, the grand piano is almost a necessity. Expediency and short-sightedness have robbed many congregations of the use of a good grand piano.

Too many church members believe that a grand piano is too large an investment for the music ministry of the church. However, the annual expense of a good grand piano, including purchase price, four tunings per year, all repairs and depreciation, would be a smaller item in the church budget than the lowest-priced automobile with a trade-in every two years would be in the budget of one church member.

Actually, a grand piano will stand up for 25 or 30 years before needing reconditioning and replacements; spinets are good for about 12 to 20 years. But usage and care are important factors in the lifetime of any piano.

Bargain-shopping seldom pays off in the purchase of pianos. A spinet will cost between $500 and $1,500, while a grand costs between $2,000 and $5,000. Reconditioned pianos, especially those of a first-class make, should not be overlooked. A properly reconditioned good piano can give better musical value than a new second-grade piano at a similar cost.

A musician should be included in with the committee for the purchase of any church piano. Someone with a discerning ear and the feel for a good instrument can save the church money.

To purchase a piano, either spinet or grand, and then let the instrument get out of tune and fall into a state of disrepair is indeed absurd.

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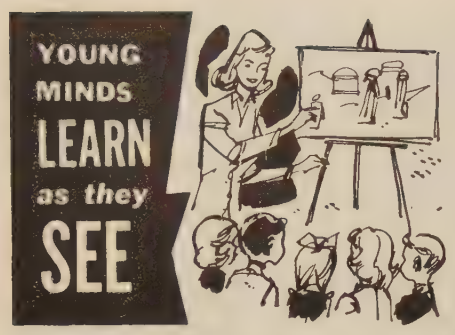

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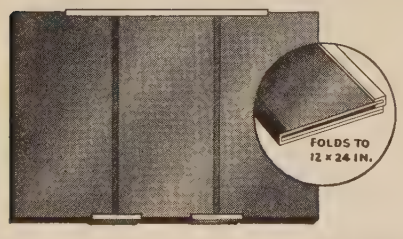

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sons, a piano should be tuned regularly. One reason for frequent tuning is that the strain on the piano is between a 13 and 20 ton load. Therefore, if it is given a solid setting and held there throughout the piano's life, the instrument will retain its original characteristics for a long time.

Usually, three or four tunings a year will suffice the average church piano. Contract tuning is often less expensive and because of its regular occurrence is almost always the best.

The location of the piano is also quite important. The less temperature and moisture change to which the piano is subjected, the better it is for the piano. The piano should be kept away from radiators, hot pipes, windows and drafts. The top of a grand piano should be closed when the piano is not in use. Moths can be kept out by the use of camphor. For dampness, a tubular electric drier which can be suspended inside the piano can be purchased very reasonably. Following these few hints will prolong the life of the church piano.

Since music is one of the major facets of church work, the use of good melodious instruments can easily become the hallmark of the whole church program. END

CHOIR MEMBERS

(Continued from page 97)

choir rehearsals. Even the rehearsal should be a deep spiritual experience for all concerned.

Working together with the pastor, the director should provide adequate opportunities for service so that goals are constantly kept before the choir. A well planned choir year will be an incentive to rehearsal attendance and hard work.

Each member should be made to feel his responsibility for attendance at rehearsals and that membership in the choir is not just a "come as you please" proposition. Let the absent member know that he is missed when his place is vacant.

Interest in the choir will be stimulated if the members feel that this is their organization and not the director's. A well-organized cabinet will tend toward more interest on the part of the members. Officers, duly elected, should be assigned to their particular duties and encouraged to execute them faithfully. Not the least of these is the vice-president who is usually the social chairman. Social life in any organization tends to create a unity in the group. This is especially true in the choir. Interesting social events, well planned in advance, will do much to solidify the choir in fellowship and service.

Most important, the work of the choir must be kept on a spiritual basis. The members should be made to realize that theirs is a stewardship of time and talent dedicated to the Lord for the propagation of the Gospel through music. The challenge should be kept before them constantly that the Lord has seen fit through the years to use music to point many to the Savior. END

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Teach the children meaning of songs.

Where's Hosannah At?

by Marie Chapman

FOUR-YEAR-OLD Denny sang lustily over and over the only phrase he remembered from the chorus he'd learned in junior church—"Sing Hosanna." Abruptly he paused in his singing. "Mommie, where's Hosanna at?" he demanded. Satisfied with her explanation, he continued his review of choruses.

"It's bubblene—it's bubblene."

"Mommie, how does Jesus bubble in my heart?" came another question.

Well, how would you answer it? And how many others of the 250 children in the junior church wondered the same thing? Is the song service merely a time to give the children opportunity to "let off steam" and exhaust some of their wiggling energy? Is it merely entertainment?

No! Here is a valuable medium for implanting spiritual truth in the minds and hearts of children. After stories and Bible verses are forgotten little choruses and songs are being hummed and lisped by children at play. Sometimes they become "special numbers" when "play church" is the order of the day. Even those who are tone deaf will attempt to sing something during their play whether it be "Joy in a bottle beats anything in a box" or "I have the joy, joy, joy down in my heart."

Why not, then, plant the seed of understanding in the heart, while the words are being planted in the mind? Sometimes your analysis of the words may lead you to abandon a song as not worth learning. Choose a song which will emphasize the general theme of the service and which will also have a message worth remembering.

Do you wish to teach willingness to serve with what we have? The action chorus, "Shamgar Had an Ox Goad," shows this willingness in the lives of seven different Bible characters. When the stories are told, they will be thereafter connected with the words and tune.

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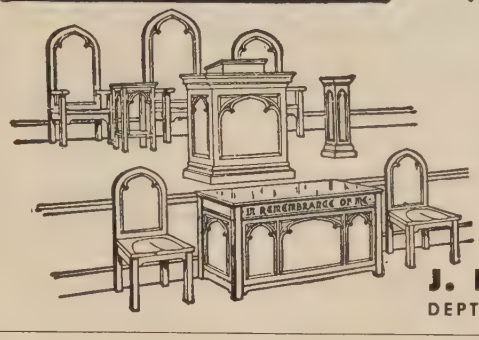

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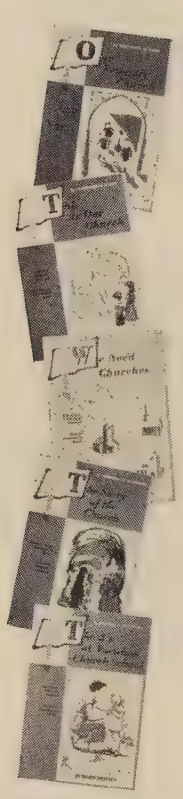

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Take the song or the chorus, line by line. "Shamgar had an ox goad. Jimmy, do you remember how Shamgar used that for God? Yes, he used it to kill a great number of God's enemies."

"David had a sling." Now watch the hands go up. All are eager to tell the familiar story of the slaying of Goliath.

Go on right down the line. The more children who can feel they've taken part in the explanation, the greater interest there will be in the song.

With this particular chorus a simple chart of the name of the character, and beside it, the name of the object used, will be a useful memory peg for those who can read. Motions may be taught the following week, after the thought is learned and the words are familiar. (Too many motion choruses are motioned energetically while the words are mumbled.) Flannelgraph pictures, placed on the board one by one as the song calls for them, may also be an aid in teaching new songs and in reviewing old ones.

For example, the parts of the Christian armor, as given in Eph. 6:11-17, will be painlessly learned if the singing of "O Fight the Good Fight Like a Soldier" is accompanied by a flannelgraph soldier who is dressed piece by piece in the armor. The children will soon want to try putting on the soldier's armor.

Song folders, with pictures to illustrate the phrases of the song, are also useful with such descriptive songs as "For the Beauty of the Earth," "Fairest Lord Jesus" and "The Bible Is the Best Book." The children enjoy turning the pages of the book. The frequent repetition as they "take turns" clinches the song in mind.

Objects such as the "prayer clock" for "Whisper a Prayer" are also useful. The monotony of repetition is broken as they watch to see the hands of the clock turned by various children.

Prayer choruses like "Thank You, Lord" and "Into My Heart" will have more meaning, if sung with bowed heads, and the little ones will learn to worship through the medium of a song.

Yes, grabbing the chorus book at five minutes before starting time and rushing into the singing of words without meaning is robbing boys and girls of a chance to enter into the riches of the song service. Careful preparation takes a little more time. So does the discussion before the singing and a prayer that the songs may enrich the lives of the singers. But then Denny, in understanding, will "Sing Hosanna!" and know it is a word of praise, not a person. END

OUR MUSIC WRITERS

Included among the writers of this month's issue are:

Mary Oyer, member of the music faculty of Goshen College, Goshen, Ind.

Earle Hulin, director of the School of Sacred Music, Bible Institute of Los Angeles, Calif.

C. Howard Smith, music instructor, Bethel College, St. Paul, Minn.

ENJOY SINGING

(Continued from page 100)

nal and unchanging character of God and man's security in His strength, this is a successful marriage of music with words.

On the other hand, the rhythm pattern of three quarter notes followed by a half note appears 80 times in the five verses of "O Happy Day." This naturally creates a hypnotic effect hardly compatible with the freedom and joy of the words.

The leader's problem, after careful analysis and selection, would be to educate lovingly the tastes of his congregation. The poorer songs should be replaced with the more substantial. However, this is a goal which takes years to accomplish.

How shall we sing? All hymns are not the same. And they should not be sung as if they all had the same textual content and the same flow of melody.

In speaking, we would be bored by such monotony, but in singing, we seem oblivious to it. Encouraging loud, hearty singing or a more florid accompaniment does not solve the problem; some songs must be sung softly and sensitively.

Part of the lethargy existing in congregational singing rises from a lack of responsibility of the singers. In this age of spectators, radio, television and the phonograph encourage passive listening. We are discouraged from making our own music and we grow less creative and independent of outside leadership. Worship, too, can become passive.

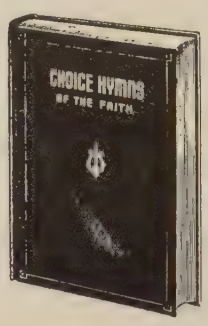
One good antidote is unaccompanied part singing. Such singing demands active expression. Unaccompanied, the congregation is forced to make its own music. Such singing also demands cooperation and giving of oneself; nothing can hold the hymn together except a sympathetic interaction with other people.

Here are suggestions for a plan of teaching the congregation. This plan might be carried out in the Sunday evening services.

1. Plan a program for teaching good music and part singing to the children.
2. Encourage a cappella part singing in the choir. Let these singers seat themselves throughout the congregation as leaders on each part.
3. Practice part singing, beginning unaccompanied with everyone singing one part. Gradually add others.
4. Learn good new hymns regularly. The choir could sing the song first, the congregation learning partly by rote.
5. Teach something of the nature of music aside from the words. Emphasize contrasts in music to develop consciousness of the individual contribution of a hymn. Encourage expressive singing, thinking of inflections of speech. Exaggerate the emotional content of the words. Try a song like "O God Our Help" with varying emotions: strength, joy, gentleness, peace. The singers will judge which is most consistent.
6. Encourage singing for the right reasons: as an opportunity to express experiences peculiar to Christianity, to indicate love, mercy and forgiveness, as a means of encouraging one another and as an offering to God. END

Richer Music—Greater Growth

Many churches are advancing the work of the Lord with the aid of these books emphasizing Scriptural hymns and songs.



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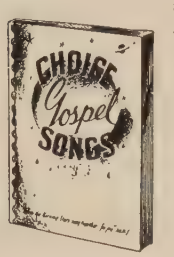

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Go Easter Caroling

by Elizabeth Sudlow

WHY not celebrate Easter as you do Christmas? By Easter-caroling and calling on shut-ins, you may bring the inspiration of this season into their homes. Since Easter not only commemorates Christ's coming to earth, but also His death and resurrection, it should be an even more meaningful event than Christmas.

Here's how the idea is carried out in one church. Very early Easter morning, all those who wish to go Easter caroling gather at the church and travel in a truck or several cars. They stop outside homes of shut-ins and sing, softly at first, then with increasing volume, Easter hymns and anthems. On one occasion when a truck was used, a small piano was taken along to accompany the carolers.

Another plan is to visit the homes of sick and aged people in the community, sing hymns and leave a basket of food. Some leave potted plants or bouquets of flowers. One Sunday school class takes the lilies which decorate the church and during Easter afternoon carries one to each of the old people in the church.

In one Sunday school the young people's class obtains the names of those who probably will be unable to attend the Easter service. To each of these is mailed a beautiful Easter card with the personal greetings of the class.

An elderly woman in another church gathers up the church bulletins remaining from the Easter service and mails them to those who could not attend.

One group of young people serves as a transportation committee and goes out after people who would otherwise be unable to attend Easter services.

By taking Easter cheer to those who would otherwise be deprived of fellowship in celebrating the resurrection of their Lord and by proclaiming to the unsaved the message, "Christ is risen," these workers themselves gain a new concept of the joyous meaning of Easter.

Why don't you, too, inaugurate in your church a custom of spreading Easter cheer throughout your community? END

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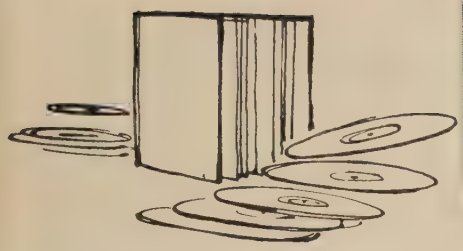

RECORDS

WENDELL LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

New Label in Sacred Recordings

HERE'S a new label. It is Fredlo, produced in Moline, Ill. The pressings are very good production-wise. Many of our readers will be delighted, I know, to learn that Alphild Tangen, now Mrs. Fred Nelson, has made four sides for this concern.

She has done *Holy, Holy Is What the Angels Sing* and *The Meeting in the Air* in English and *The Love of God* and *Redemption Story* in Norwegian. This soloist, whose smooth, sincere voice projects very well, accompanies herself quite effectively on the guitar. Alphild Tangen's voice reaches the heart. When you hear it, you will say, "What a blessing that was!" I'd like to hear more solos by her and more pressings by Fredlo.

■ Bev Shea's recordings get "gooder and gooder." I have just heard an RCA Victor Prevue of two of his latest waxings, *Robe of Calvary* and a Roc Hillman-Barclay Allen song, *I Found a Friend.* For accompaniment in both songs Shea uses a choir and Paul Mickelson at the organ. The effect is simply tops. The Lord is using this consecrated voice more and more as the days go by and it doesn't lose any of its sweetness or spiritual appeal.

■ Those who have heard the story of Dale Evans and Roy Rogers and know of their faithful testimony for Christ thank God for their courage and devotion. Dale and Roy have "come clean" for Christ and never miss an opportunity to witness to His saving, keeping and satisfying power.

As I listened to four songs they did in duet form on 45 rpm for RCA Victor, my heart was strangely warmed. I think that you will agree that their testimony seems to stick straight out of these numbers. They sing the songs without embellished arrangements and the instrumental and vocal accompaniments are in the best of taste. In one or two of the numbers, there is a bit of the hill-billy note, but when one knows of the work they have been doing, this only adds to the charm and appeal of these songs.

There's real blessing in these recordings. The four include *Where He Leads Me I Will Follow, What A Friend We Have In Jesus, In the Garden* and *Love Lifted Me.*

■ I had a letter the other day from Dick Reed, who is on the staff of the new radio station ELWA in Monrovia, Liberia. His letter said, in part: "In thinking of our initial long wave English operation, I've been struck with the thought that we badly need some good recordings of Christian Negroes singing gospel music. Liberians love hymns and we feel that we can do a lot toward reaching them if we can have some Negroes singing songs as only they can do. Do you have any idea of sources for such records? Any help or suggestions from you will be appreciated."

How about it, readers? Would you like to share in this opportunity for real service? Dick's address is Radio Station ELWA, P.O. Box 192, Monrovia, Liberia, Africa.

■ The Fort Wayne Bible College gives distinct emphasis to its musical program and develops some excellent singing groups. For example, there is a new Sharon recording of the Chapel Singers from that school doing two numbers, *Sun of My Soul,* a lovely arrangement by Dick Gerig, and *Ride the Chariot,* a spirited song well done. John Wilson, the director, is assisted by soloist Ed Widmark and pianist Ruth Inniger. This kind of work is a credit to any school and I hope the Chapel Singers will put more of their numbers on wax.

■ In a review some months ago I made enthusiastic mention of some of the Super recordings of the concert band from Fort Wayne Gospel Temple. Kendall Schoeff is director of music at the Temple and the work of this band, as well as the other musical groups there, shows careful and thorough training, combined with a very high level of musicianship.

FORT WAYNE GOSPEL TEMPLE CONCERT BAND

■ Here's another of the "pop" labels devoted to sacred song. Recently someone called my attention to a Columbia release by Jo Stafford with Paul Weston and his orchestra. This well known singer does *He Bought My Soul At Calvary* (Stuart Hamblen) and *Star of Hope.* She sings them with real artistry. END

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SECRET OF THE CUP

(Continued from page 31)

Instead of a giant, like the patriarchs he became a tired old man. You could tell it from his sermons, too. They weren't like music laced with fire anymore. Some folks said that he was getting too old to preach.

Then one day, a week ago, Anthony went to Uncle Charlie and told him that he'd made up his mind to sell the meetinghouse to the roadhouse man and that nothing Charlie could do would change his mind.

I was right there because I had been at the meetinghouse cleaning it for the night prayer service.

"By the way," said Anthony as he was about to get into his big car, "how is your boy?"

Uncle Charlie's eyes turned as dark as the water in the big beaver dam when a storm is coming. His voice shook as he answered.

"I haven't heard from him of late, Mr. Taylor, but I trust the Lord that he is well."

It was just a day or two later that Uncle Charlie called for the special meeting at the church. All the folks of the Cup were to come and Mr. Taylor had been invited.

As I drew near the meetinghouse I saw several horses and a few cars in the yard.

Inside, a few gnats danced about the gas light. Women fanned themselves with handkerchiefs and everybody looked as solemn as if it were a funeral. Uncle Charlie stood up on the platform. His beard looked as white as wool. As he glanced over the audience I could see that the look of benediction was in his eyes again. Something had happened to Uncle Charlie since that last meeting with Mr. Taylor.

"Beloved in Christ," Uncle Charlie said in a voice that held hidden power like the night wind just starting up. "I called you here so that I could make public my sin. Jesus washes cleaner than the snow and I am revealing my wickedness to Him.

"I tried to convince this man to accept my Jesus!" Anthony shifted in the pew, made a face and fussed with his tie as Uncle Charlie looked at him. "I could not expect the Lord to help me when I bore the stamp of wickedness upon my face. I have wronged him and I have wronged all of you." There was such sadness upon his face I had to turn my head to keep from crying.

"I have borne false witness and it was because of my pride. More than anything I have wanted a son of which I could be proud. I do have a son. He was my only earthly possession since the woman whom I loved more than life

died. Christ washed away my grief but I hung onto my pride. My son was never in World War II, nor is he now in the Korean War. He is in the state penitentiary serving a 25-year sentence for armed robbery."

Some of the women gasped and many began to cry, muffling the sound with their handkerchiefs. Most of the men sat quietly but they looked as if they had been slapped in the face. That's about the way I felt.

"So I'm asking Mr. Taylor's forgiveness for going to him with a lie. I want him to know that I still belong to the Lord in spite of my sin and that if he continues to reject, his blood will be on my hands."

Anthony Taylor looked different all of a sudden. Then he got to his feet and

> **If you fear, cast all your care on God; that anchor holds.**
>
> ***—Tennyson.***

walked down to the platform. The room was hushed as Anthony shook Uncle Charlie's hand.

"I want you to know," Mr. Taylor told the congregation, "that Uncle Charlie here has driven the last nail in the coffin of my atheism. Yes, I know about Uncle Charlie's son. I looked the boy up right after the old man told me about him. At first when I knew that he was deliberately lying, it made me mad. And then I got to thinking. If I had a son in the 'pen' I guess I'd feel pretty bad and it would be hard to admit it to everyone. But still, Uncle Charlie had lied.

"Then, just the other day I received notice that the boy was up for parole. We get all that information at the courthouse, you know. The warden sent along a note saying the boy claimed he had been converted through the old man's letters and tracts.

"I was going to tell Uncle Charlie about the parole, but something made me hold off. I know now it was—God. I terribly wanted Uncle Charlie to tell me the truth about the boy. And now he has. So I know there must be something to this thing he preaches.

"This boy of Uncle Charlie's had a terrible record and it's something of a miracle to hear of his changing so radically. The warden commends him highly—says the boy wants to be a missionary.

"I'm going to get rid of this building just as I planned—but not to the man I was talking about. I'm going to sign it over to you folk so Uncle Charlie can go on preaching."

The congregation gasped a little and smiled. Then somebody struck up the hymn "More About Jesus." Through the singing Uncle Charlie smiled quietly and there was a look of glory upon his face. END

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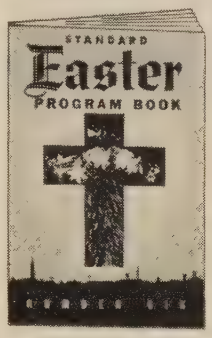

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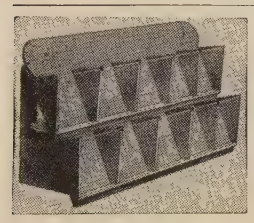

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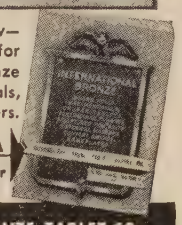

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LIMITING GOD?

(Continued from page 25)

You cannot know anything about the spiritual world through the five senses. That is why Paul says by divine inspiration, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Spiritual things in the spiritual world are known only by the Spirit of Christ. And the Spirit of Christ is dwelling in you only if you are a new creature in Christ Jesus. Only then can the Spirit of God teach your spirit and your spirit relate to your mind impressions and truths about the spiritual world and make them sensible to you. Only then can you have the God-given ability to know. Then the Spirit within you can make known to you things of the spiritual world through the revealed Word of God, demonstrated by way of the five senses.

Time and time again, I have explained this difference between the natural and spiritual world. Afterwards people have told me that this explanation enabled them to give God the place He deserved, because then they began to allow the Spirit of God to have His way. They stopped limiting God within themselves.

Maybe you have never realized the great spiritual truth of Christ's substitution and the believer's righteousness. If you are a person in whom the new creation lives, you are righteous before God, according to His Word. Being righteous means that you can stand before God and man in Christ's righteousness. He has clothed you with His righteousness by becoming your substitute for sin and the consequences of sin.

Here is a definition of righteousness which can help you break the powers of darkness in your life. Righteousness is your God-purchased and God-given ability to stand in the Father's presence without any sense of sin, guilt or condemnation for your past life. That means that you as a child of God can stand even in the presence of Satan without fear of defeat. You can do this because you know your rights in Christ and have refused to limit God in you.

You then recognize your God-given ability; you know that God lives in you and that makes you bigger than Satan in every case. You have come to the place where you rely upon the ability of God in you. You recognize your place in life and you go to work knowing that God in you will make your life successful. You go into your shop, to your home, to your business, to your work, knowing that God in you makes a majority in every case.

Have you ever noticed Eph. 3:20? Actually, you should learn it so well that it will be a living reality in you day by day. When it becomes a living reality, you will have released the power of God in your life. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

How much of God are you allowing to work in you? That is the paramount question. It is not a question of God's willingness to give you the kingdom; it is simply a question of you allowing the limitless One to live in you and work in you. He will do the exceeding abundantly above all that you ask or think; but only according to how much you allow God to work in you.

I John 4:4 can thrill your soul. "Ye are of God . . . because greater is he that is in you, than he that is in the world." Thus you may know that the God of the more abundant life which is spoken of in John 10:10 is in you. He is no longer with you to convict you of your sin and short-comings but in you to guide you and lead you into all truth and reality. Now you are "laboring together with him." Now God has been loosed to do His good pleasure and work in you. Now you are God's fellow worker. END

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If you are without the comforting presence of this magnificent Individual Who is able to give you life for death, you will want to know how you can gain His friendship and protecting power. The Lord Jesus Christ is His Name, and He invites you to leave your darkness and enter into His light. Your future days will then follow the pathway of righteousness which leads to life eternal, there to dwell in the House of the Lord forever.

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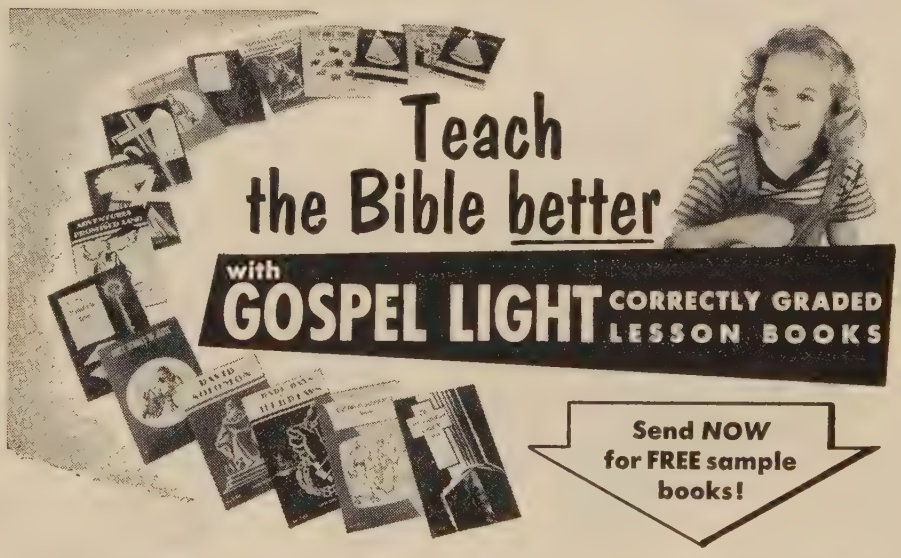

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'CAUSE I LOVE JIMMY

(Continued from page 20)

daddy owned the town's best grocery, was going steady with Jimmy Porter.

When Julie Mae had kissed her mother a conciliatory and half-apologetic goodbye, she went out of the house and down the shade-flecked walk of Springton's principal residential street. Her straight little uniformed figure went briskly and the soles of her white nurses' shoes were silent upon the way.

Presently, when she was a little distance from the house, she glanced about her, and seeing no one, thrust her hand into the pocket of her uniform. There, amid the clutter of sweephand dollar watch, clean hanky and tiny coin purse, her fingers closed upon a ring box. Taking it out, she opened it and caught her breath in a sort of silent ecstacy, "I love you," she whispered, but it was not the tiny diamond winking modestly up at her to which she was speaking, "I love you, love you, love you."

"Don't show it to anyone yet, Julie Mae," Jimmy had whispered last night in the porch swing. "I-I-they might laugh because it is so tiny." His dark eyes had looked even darker as his head had bent toward her in the dimness. "Don't go showing it around like-oh-like girls do. You know, with everybody looking at it and figuring what it cost."

"But, but-Jimmy," she'd protested, touching the ring on her finger with her lips, "It's a *beautiful* ring and I'm *proud* of it!"

The day went by so fast that Julie Mae was scarcely aware of her weariness until the white crepe-soled shoes were going back along the way over which they had come so lightly 11 hours before. Then she realized suddenly that she was bone-tired. But touching the little ringbox in the pocket of her no-longer-fresh uniform, she thought with happiness that Jimmy would be over for the evening. *I'll tell him I'm tired and we can just sit and not even talk much,* she promised herself.

Mamie Scott looked up as the screen door opened, "Baby! I was beginning to worry. I was about to send Daddy down to the hospital to see about you. You're three hours late!"

"We had a weird day, Mother." Julie Mae sniffed gratefully at the good smells of supper and sinking into a chair by the door, took off her shoes. "Everything, simply everything happened. I had to work overtime and so did everybody else."

Mamie lifted various pot lids and spooned food onto a plate, "Wash your hands at the sink, honey, and then eat—"

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"Where's Daddy?" Julie Mae's tone was so weary that Mamie glanced anxiously over her shoulder and plopped another spoonful of mashed potatoes onto the plate.

"He's in the living room reading the paper."

Julie Mae padded to the sink, washed her hands, splashed water on her face and dried gratefully on a fresh towel. "Mmmmm, that smells good, Mother." Accepting the heaped plate, she went to her place at the table and sat down. "I've got a date."

"Uh huh." Mamie set out knife, fork and spoon. "Now, eat, honey."

Julie Mae took a bite and laughed wryly. "I'm almost too tired to chew!"

Roger Scott appeared in the doorway with his paper dangling from his hand. "Your boy friend is here, Julie Mae," he told her.

"Oh my goodness!" Julie Mae stirred.

"Now, Julie Mae, you eat. He can come in here until you've finished," Mamie said firmly. "Tell him to come in here, Roger."

Roger nodded and disappeared toward the front of the house. Presently, he reappeared, followed by Jimmy. Both men had an air of constraint, as if the exchange of courtesies at the front door had been almost too much for them.

"Come in, Jimmy, come in." Julie Mae glanced up at her mother's tone and knew that Mamie, too, had seen the constraint. "Come in and sit at the table and I'll see if I can't find you a piece of pie."

"No, thank you, Mrs. Scott," Jimmy's formal tone rejected the bait, "I've just eaten, thank you." Then, turning to Julie Mae, he said stiffly, "Hello, Julie Mae."

Julie Mae stared at him. "Hello, Jimmy," she said plaintively, all the weariness of the day in her voice. "I'm sorry I'm not ready, but we had a hard day at the hospital."

"Oh, that's all right," Jimmy's tone was formal.

"You'd better have some pie, Jimmy," Mrs. Scott said nervously.

Roger Scott stood in the doorway, his paper in his hand, and the silence about him was almost tangible.

And presently the silence spread through the room.

Jimmy cleared his throat and asked, "Julie Mae, did you tell your folks?"

Julie Mae looked across the table at this stiff person who was Jimmy, at his Sunday suit and his carefully knotted tie, his gleaming shoes and set jaw. She saw how his strong dark hair sprung rebelliously from careful combing. "Yes, Jimmy," she said. "I told them."

"Yes, she told us," Roger's voice came grimly from the doorway.

"Good," Jimmy's tone was equally grim. "I wanted them to know."

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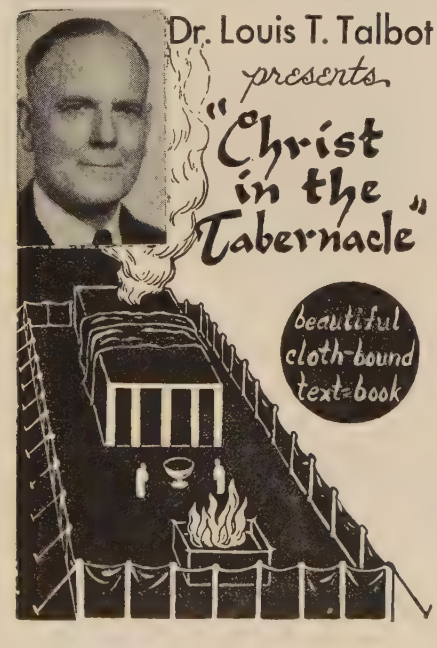

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"Wouldn't change your mind about that pie, would you?" Mamie asked brightly.

Everyone looked at her with absent eyes and no one answered.

"I'd like to know," Roger Scott's voice held a tone of careful effort to be just, "just how you-er-expect to manage. Marriage," he said portentously, "is a serious business."

"I'll take care of her," Jimmy's tone was giving no ground, "sir."

"Well, that's a commendable attitude," Roger said drily. "But how?"

Julie Mae looked at Jimmy. "Tell him—" she began and stopped. There was a stubborn set to Jimmy's jaw that was very familiar. Once in grammar school she had watched Jimmy and his brothers fight a small and jeering gang. Jimmy'd looked then as he did now. The Porters had won the fight.

"Jimmy, tell him," she began again and stopped. While Jimmy was looking like that there was no expecting him to tell anyone anything.

She turned to Roger, "Daddy, we—"

But that was hopeless, too. Roger's face was closed with anger.

"I suppose," he said, "that you think a girl who has had everything like Julie Mae has had can just settle down to living on your wages and be happy at it the rest of her life."

"I guess if she loves me," Jimmy said stubbornly, "she could."

"But, Jimmy!" Julie Mae was staring at him in amazement, "You know—"

But no one heard her.

"Well, all I've got to say is that you've got your nerve coming in here and asking my daughter to—" Roger's tone was beginning to be a subdued shout.

"To marry a Porter, anyway. Is that what you mean, sir?" Jimmy's voice was sullen with resentment. "I guess it *is* what you mean."

"Roger!" Mamie was almost in tears, "Don't be so unreasonable—"

"Jimmy!" Julie Mae was pleading, "Tell Daddy what we—"

"You won't get a penny of help from me," Roger was saying.

"We wouldn't *take* a penny from you either."

"No plans, no ambition, nothing to offer a girl." Roger was long past hearing Mamie's reproachful wails.

"I guess if she loves me." Jimmy's face was white with hurt pride.

Julie Mae sat at the breakfast table, her unfinished supper cold before her, her shoulders bent with weariness and woe.

She leaned her cheek on one bent hand and looked at the little Testament lying on the window sill.

Then, reaching out to pick it up, she held it for a minute, her face musing.

Getting up, she walked very deliberately to middle of the room and shouted shrilly, "Listen, both of you!"

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A sudden silence descended and both men stared at her in shocked amazement.

Julie Mae began to cry, "I-I don't want to hurt you and Mother, Daddy—"

Roger made a tentative movement toward her but she waved him back. "And I do love you, Jimmy."

Jimmy got waved back, too.

"What're you going to do, honey?" Mamie's tone was hopeless. "Daddy and Jimmy—"

Julie Mae dried her eyes and blew her nose on a tissue from her uniform pocket. "I think," she said thoughtfully, "that we'd better take this matter before the church."

The incredulous silence was heavy in the little kitchen.

"The church, Julie Mae?" Roger Scott's voice was not believing his own ears. "You mean, go up there and tell them all about—"

"All about Jimmy's and my wanting to be married and your objections, Daddy?" Julie Mae nodded. "That's just what I do mean. Listen—" then opening the little Testament, she read aloud, " 'And if he shall neglect to hear them, tell it to the church.' "

In church as in business life, very few good ideas will work unless you do.

"But-but, honey, you're taking it literally," Mamie sounded faltering. "Do you think—"

"Why not?" Julie Mae's face was taking on an all-too-familiar look of sweet reasonableness. "Both Daddy and Jimmy are Christians, and it is certainly clear—" her blue glance rested thoughtfully upon a suddenly subdued Jimmy, "it is certainly clear that you two are past the point of good judgment."

They looked at her.

"The Bible," she went on, ticking the points off on her fingers, "says that I am to honor my father and my mother."

Roger nodded, his face brightening.

"*And,*" Julie Mae went on, "I'm going to marry Jimmy and you know how *important* marriage is, Daddy."

Roger stared at his child and there was a look in his face of yearning, the yearning of a man who wanted to shut up his daughter on bread and water.

"So," Julie Mae finished triumphantly, "so there is nothing else at all to do, except take it all before the church for a decision."

Jimmy spoke for the first time since her announcement. "Julie Mae," he said hoarsely, "you wouldn't do that, would you?"

But both men stood staring at her with the strained and faintly startled air of men who knew that they were trapped.

(To be concluded next month)

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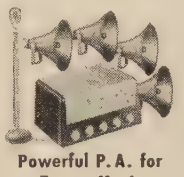

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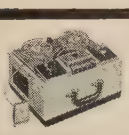

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ I am particularly interested in the meaning of the verse, "Children, obey your parents . . ." I am now 21 and am anxious to follow the Lord's will concerning a vocation. My non-Christian parents are desirous of my training for a different vocation than I would choose.

While there is nothing magical about one's 21st birthday, it is the date recognized by the State as marking one's adulthood. Until that time he is a minor; upon reaching his majority he is responsible for himself. As long as your parents support you they should have some voice in your choices, however, less now than when you were a child. If you are on your own you are not responsible to them for choices such as choosing a vocation.

■ While eating in a restaurant yesterday, I was listening to a conversation among the waitresses. One of them said, "I went to church yesterday, the first time in two years, and today just every little thing is going wrong for me." What is the reason for such difficulty and trouble the next day?

The natural heart always wants to lay blame on God for whatever happens. For such a heart, going to church on rare occasions is doing God a favor, in return for which He should be a great help in days to come. When things go wrong, or temper is out of sort, it is then very easy to put the blame on God. In reality there is no relationship between going to church and how we make out the next day.

■ The statement was made in our Sunday school quarterly that, "Immediately upon the announcement by the Lord of His suffering and death, the enemy manifested himself, attempting to keep Him from the cross. Peter remonstrated with his Lord. . . . The Lord recognized the enemy behind the words of Peter and so addressed Satan, while at the same time He spoke to Peter." This seems to be a paradox. Did that enemy also send Him to the cross?

The Scriptures state that the Lord Jesus was "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23), and that he was the Lamb of God "fore-ordained before the foundation of the world" (I Peter 1:20). Satan sought to keep Him from the cross by offering Him the kingdoms of the world without the cross, by seeking to drown Him in the storms on Lake Galilee, by arousing bitter hatred of some who sought His life again and again by seeking to crush out His life in Gethsemane's garden. The Lord Jesus knew that He had come to die upon the cross, there to give His life a ransom for us.

■ A lodge member in our area was converted on New Year's Eve and everyone noticed a great change in him. Although he refused to discontinue his membership in the lodge, he was voted in as a member of the Christian Business Men's Committee rather than offend him as a babe in Christ. Now one of the prominent members of the CBMC has dropped his membership because this lodge member was allowed to join. Where does Christian duty lie, in severence or fellowship?

It is my opinion that the principle declared in II Cor. 6: 14, "Be ye not unequally yoked together with unbelievers," applies to secret societies as well as to marriage. It should not be expected that a newborn Christian would immediately understand all the truth of the Gospel and its implications in his own life. There is much that we must leave to the Holy Spirit to teach the young Christian through the Word. Often a young Christian is confused by older Christians trying to force upon him standards which he has not yet read in the Word and desired to achieve. It is always wonderful for me to see how one worldly practice after another will drop off a truly born-again believer who is growing in the Lord.

■ We have never allowed our six-year-old boy to have toy guns. Finally he was convinced, but now the subject is once more in the air. We almost feel wrong in not allowing him such a toy as all the other kids enjoy.

Most all boys go through the cowboy and Indian stage. Our four boys, one after the other, went progressively through cowboy clothes and listening to the Lone Ranger, and after awhile just outgrew that stage. We took care to explain that real guns can be used by wicked people for wrong purposes; and that they were always to be just playing a game. I doubt that the cowboy and gun stage has any lasting impression upon them. Keep looking upward for wisdom to Him who is deeply interested in mothers and fathers and little boys and girls.

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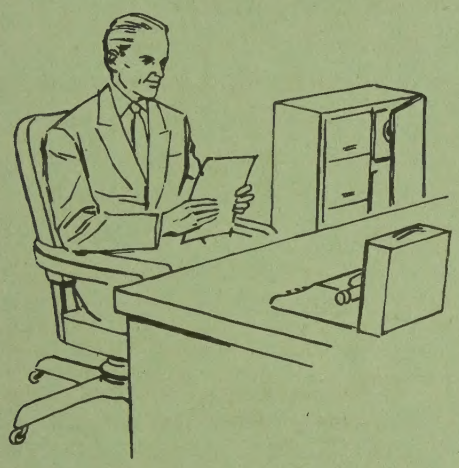

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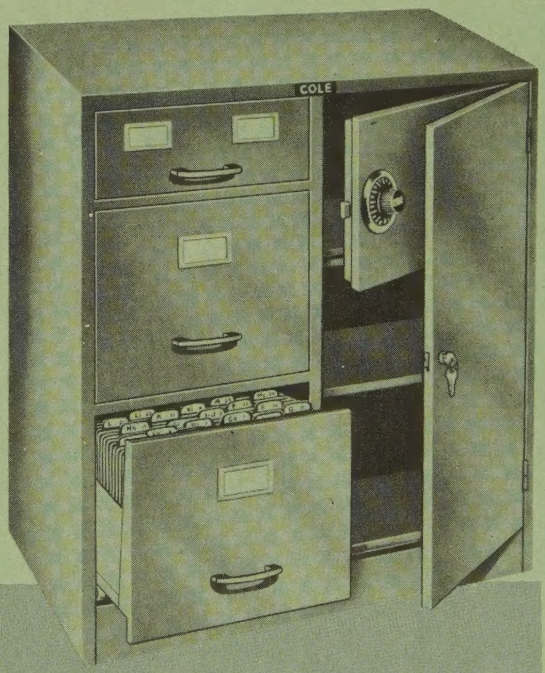

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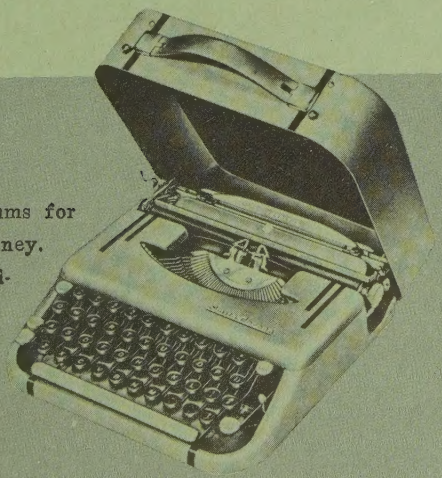

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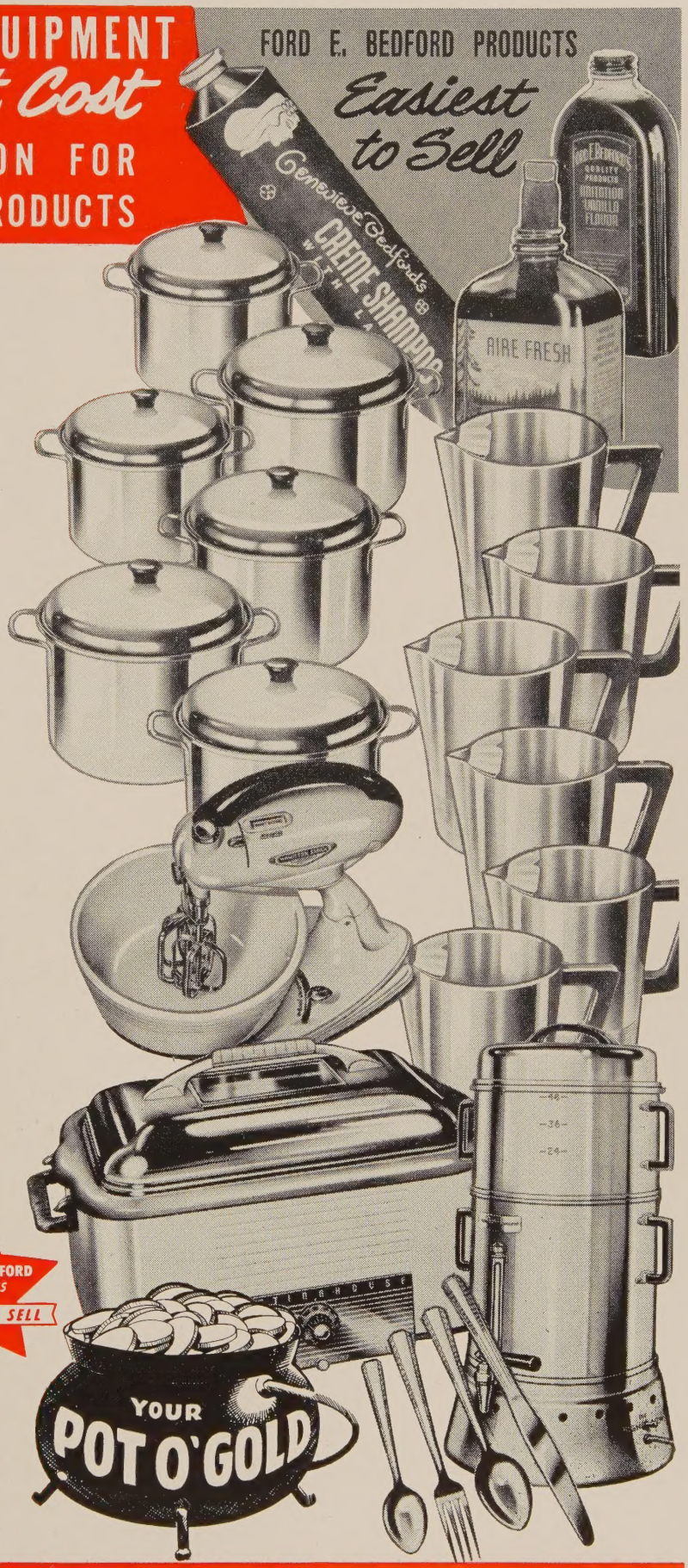

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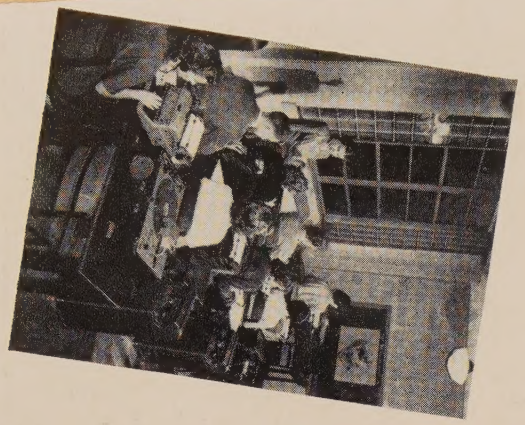

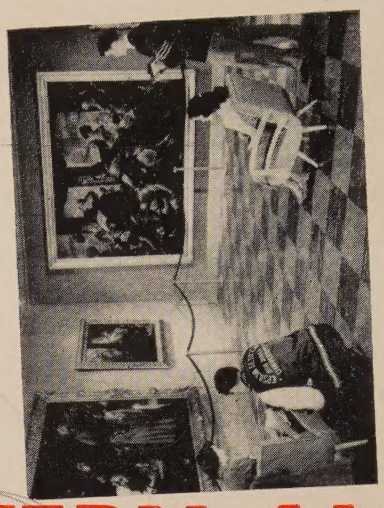

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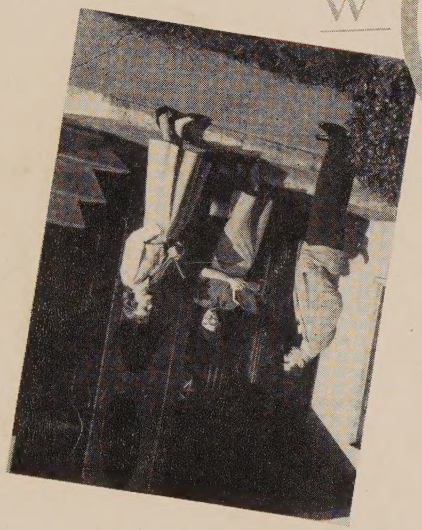

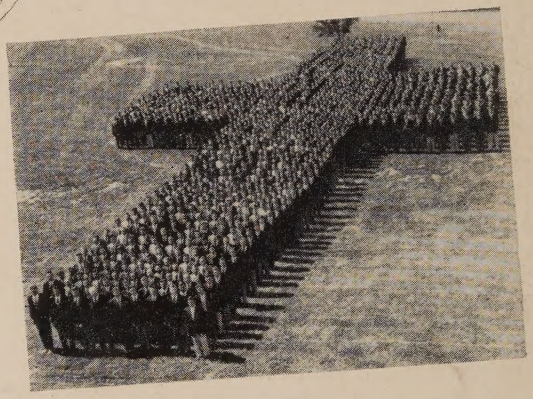

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